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# THE CROZER QUARTERLY

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# THE CROZER QUARTERLY

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# THE CROZER QUARTERLY

Vol. XIII APRIL, 1936 No. 2

## EDITORIAL NOTES

### THE DIFFERENTIAL OF CHRISTIANITY

THERE is something tragically the matter with our Christianity that we find so much disagreement among ourselves as to what is Christian. Historically speaking there is a great variety of experiences called Christian. The emphasis shifts between the mystical and the practical, the doctrinal and the experiential, the sacramental and the natural, the ecclesiastical and the personal, the authoritarian and the liberal. People who have been touched by the kindly man of Galilee will recognize that these are all types, and the differential of the Christian faith must not be drawn so as to exclude any who sincerely try to live the Christian way.

There is only one method of differentiating a Christian with sufficient inclusiveness and sufficient exclusiveness. That is in terms of life. A Christian is one who makes a sincere effort to follow that way of living that he finds exemplified in Jesus of Nazareth. To be sure, that is not merely trying to produce a replica of the life of Jesus in Galilee. It is something more profound, more spiritual. It is catching the spirit of Jesus, the same spirit that inspired his ministry of liberating life and enriching it, the same spirit that filled him with sacrificial love and courageous persistence. We can neither understand him nor make any just use of the Christian name, unless we catch something of the spirit that moved him so tremendously.

Jesus himself epitomized the spirit that motivated him in his reply to the youth who questioned him about the relative value of the various elements in the law. "You must love the Lord your God with your whole heart, your whole soul, and your whole mind"; and "You must love your neighbor as you do yourself." This sounds simple enough when we read superficially. But it is far from it, for love is not driveling sentimentality, "easy come and easy go" as our jazz age suggests. It is the most demanding of all moods. Paradoxically enough, it is the source of both tolerance and intolerance. It is tolerant toward those who are honestly trying to be good, but intolerant toward all that tends to wreck human values, human liberty, and human progress.

Let no man fancy that the Christian differential is spineless. It is not simply a call for passive acquiescence in certain propositions about God, man and the uncharted future. It is not even a call to an investment of life with the guaranty of gilt-edged dividends. The people who are trying to raise a hue and cry about orthodoxy offer an interpretation of the Christian life that is much too easy. Insistence on correct doctrinal formulations may be a camouflage to cover behavior that cannot stand the search-light of the Christian ethic. Many a minister has been admonished to stick to the gospel when he has made some of his congregation feel uncomfortable by preaching that Jesus actually meant what he said about loving one's neighbor as oneself. Being a Christian does not mean being "carried to the sky on flowery beds of ease." There is nothing harder under God's heaven than carrying out into action the love into which Jesus initiates us.

The Christian differential is a differential of life, not just theory. If we choose to live that way, we cannot in honesty blink the implications, personal and social. It is not surprising that many Christian communities are becoming increasingly sensitive and vocal in regard to the social implications of Christianity. If Christian people everywhere were to insist on putting the Christian ethic into operation in industrial, racial, political, and international relations, obviously some of the entrenched interests that profit from injustice would be disturbed. It creates no surprise that such interests should gird themselves to prevent such a movement from gaining strength.

The greatest tragedy and pathos of the present situation is that groups of vociferous church people are joining with certain stand-pat newspapers and vested interests in opposing Christian social action. They are doing their utmost to throw up smoke-screens and becloud the issue. They are trying to evade responsibility for failure to measure themselves by Jesus' own differential of discipleship by hurling epithets and fixing labels that are prizes for ineptitude. Such a policy is doomed. Neither God nor man is going to accept loquaciousness with respect to beliefs, be they never so pious, as a substitute for loving one's neighbor as oneself.

The Christian differential is uncompromising. Orthodoxy can never take the place of the Christian ethic. If there be anything that outheresies all other heresies it is this attempt to make blatancy the test of loyalty. It is bad enough to be oblivious to the demands of Christian conduct. But when in the name of Him who makes those demands men set themselves to repudiate them it is even ranker than heresy. The differential of Christianity is fundamentally a differential of character and life.

# EVANGELISM

WILLIAM R. McNUTT
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SOUND evangelism proceeds on the sturdy feet of facts, the facts which emerge from religious experience. The first of these bears witness that there is a religion-induced experience which gives positive direction, even redirection, to the lives of men. The second fact proclaims a dynamic relation to Jesus Christ, to whom and whose way of life one commits himself without reserve, whereupon he knows a sense of release from impotency and a resurgence of vitality in all his capacities including his will to achieve Christlikeness. Yet another fact is the conviction that this experience to which one testifies is induced by God who works through Jesus Christ to effect in man invigoration and direction which look toward fulness of life, even as it is in Christ the Lord.

These facts of experience antedate their interpretation; in other words the religion-experience comes first, the explanation of the experience follows after. For illustration, when their Master was nailed to the cross his disciples were wholly undone. Apparently they were completely disillusioned and without a vestige of hope. They were pitiably like a flock caught in a raging storm without the shepherd. Then came the stirring resurrection conviction, by which utter defeatism was changed into a faith fitted to turn the world upside down. These were the facts of experience; in later days and years they were attempting to explain and interpret these facts. These interpretations constitute some of the historic doctrines of our faith. Or again, mark the case of St. Paul; he is seen to change from persecutor of Jesus to an out-and-out disciple. He tells about an experience on the way to Damascus, as a result of which his whole career was rerouted. To his dying hour he was yet interpreting that life-changing experience. We call it a conversion, and so it was, for it turned Saul "right-about-face." In explanation and elucidation of his experience, and similar experience in multitudes since, we develop our theories or doctrines of conversion. Ever it is fact first, explanation of fact later.

We repeat, therefore, that sound evangelism proceeds on the sturdy feet of facts, the facts of actual experience. Evangelism aims at nothing less than the reproduction in others of these same or similar experiences which issue in that fulness of life concerning which our blessed Lord spoke when he said, "I came that ye might have life and have it more abun-

dantly." To achieve this *summum bonum* or highest good evangelism employs many methods and varying means. It gives its blessing to whatever way leads effectively and gracefully on toward its superlative end.

Foremost among these methods, long honored of God and among men, is preaching—evangelistic preaching. Though sensible often of "the foolishness of preaching" we yet feel commissioned to preach, in season and out, the unsearchable riches which are apprehended in our Lord Jesus Christ. To speak of evangelistic preaching is to employ the term in a restricted sense; we connote a type of preaching designed to inaugurate that series of experiences—cataloged above—which ought to eventuate in the fully evangelized and edified life, the life grown into approximation to the fulness of the stature of Christ Jesus.

This kind of preaching must be moving. It must break down inhibitions, overcome inertia, wrench out of balance the equilibriums which maintain smugness and contentment, and secure action within; perchance without as well. It purposes to change people; not infrequently to change them very greatly. Its general pattern of procedure, born of long experience, is quite distinct. It sets as its first mile-post the creation of a sense of incompleteness, failure, unworthiness, and impotence. This gained, it presses on to create a burning, consuming, imperious desire for escape from the limitations now felt keenly in consciousness; and thence hastens to present the sure way of escape, or "salvation," to employ the theological term familiar to all. Over against one's incompleteness, emptiness, and failure—or "sin," if we will—the evangelistic preacher then sets Jesus Christ in his completeness, his fulness, and his glorious triumph. He, suffering all the limitations and meeting all the temptations known to the common run of men, yet came off with victory and fulness. He overcame the world, putting beneath his feet every enemy of men, even the last great enemy, death.

Then as hope begins to rise in the distraught and conscience-stricken hearer, the understanding preacher daringly heralds his great, good news, namely that Christ's completeness, his matchless fulness, and even his triumph may become the possession of each and all of us. This would seem news too wonderful to be true, yet the preacher proclaims the integrity of his gospel on divine authority. For in truth "God is in Christ reconciling the world to himself," he urges. The Father has a holy purpose for each of his sons, a purpose he designs to bring to full fruition through his Anointed One. By him and through him is coming to pass the full salvation long promised to men. Therefore seek him and life shall be yours, life rich, life complete, life abundant!

How familiar that message and how distinct the pattern it follows,

our own intimate knowledge bears witness. Yet how profound, and how beyond the power of words to describe adequately, are the religious experiences hoped for and contemplated by him who heralds this evangel of salvation. Who is able to trace out and make plain the movements of God in the processes of rebirth or regeneration, and in the forward march of developing and growing personality? Nevertheless, to make this way plain is a challenge to the evangelistic preacher, hence his employment of pictures, or analogies, or thought-patterns by means of which to concrete the abstract. Regarding some of these let our memories be refreshed.

Both the Greek and Roman worlds were familiar with the practice in war of capturing and holding as hostages important men from among the enemy; hostages were held until a generous ransom was arranged and paid. If you will, valued men were kidnapped and held until the demands of the kidnappers were met. It was this social malpractice in the early days of Christianity which gave rise to a thought-pattern by means of which to transport to common men the deeper meanings of the facts of religious experience, facts thrown up by the volcanic forces manifest in conversion. That pattern ran something like this: Satan, the arch-enemy of both God and man, had successfully kidnapped every mortal. Under threat of eternal death to all he demanded of the Father as a ransom price the death of his only begotten Son. The demand was met. Christ, as the victim of Satan, became the ransom for all men, the price which set free the human race. Slain and buried, he descended even into hell to taste the bitter dregs of eternal punishment. Whereupon God snatched him from Satan's grasp and power, setting him free in the glory of a resurrection from the dead. Thus freed he came as a conqueror over sin and death, an advocate of the love of God before men, the Saviour of all who gratefully acknowledged his own boundless labor of love on their behalf.

This thought-pattern, lifted out of current social life and made to do duty in nobler realms, had wide vogue among early theologians, and has carried forward to serve in rare instances even to the present. However, it never was so universally employed as other patterns which we shall mention later. It has in its bold lines elements of crudity which forbade its use by the more sensitive; for example, the unethical act by which God tricked Satan out of his prize must have been no little handicap, to say nothing of the fact that the whole pattern smacks of the racketeering underworld which gave it birth.

Even so, this pattern did serve to interpret certain abiding facts of Christian experience: man's sense of failure, impotence and bondage; his cry for escape, when there seemed no way of escape; and then his

surprising escape through the merits of Christ; and finally the conviction that the loving God was back of it all, author of this full and joyous freedom. Crude, and even revolting, as this thought-pattern seems to us, we must not overlook the fact that it served to carry across to men a very precious cargo, even salvation to believing souls. Those able to see the participants in the drama of salvation in any such rôles as those here set forth would certainly be moved by a very genuine gratitude, which ought in turn to produce character-building loyalties to the Lord Jesus Christ.

Let us move forward. Europe emerged from the so-called Dark Ages with Feudalism as its social organization. This brought a type of social stability under which the peoples created a new and better age. A striking characteristic of Feudalism, it is unnecessary to record, was that it divided men into two classes, the lords and their serfs. In return for such protection and security as the former could provide, the latter became practically his abject slave. The lord held in his possession the land and the bread by which his serf must live; he owned him also, body and soul, even exercising the power to kill. Such a social organization, though like a pyramid having a very broad base resting in the masses of men, is yet very unstable because of the crushing injustices involved. Aware of this the few at the apex maintain themselves by seizing an absolute authority and by clothing themselves in rich robes of colossal "honor." By this device the chasm between the two classes was widened to infinity, the serf becoming a worm in the dust. For the latter to offend the very sensitive honor of his lord was to bring down upon his own luckless head death both sure and speedy. The offense was beyond pardon, the fate irrevocable; even death could not really satisfy an offense against "honor" so sacrosanct.

Few schemes of social organization can be conceived as more loathsome to men of the modern world. Yet it was seized upon by Anselm as providing a perfect pattern of salvation—for which we should call him *Saint* Anselm! Unbelievable as it would seem that pattern held all but universal sway among Christian theologians as well as among evangelists for many centuries, and is still the most common thought-pattern among us. By it God is conceived as a magnified feudal lord far removed and secure in the mists of an honor, sensitive beyond man's power to conceive. Man, according to this pattern, plays the ignominious rôle of serf, a beetle worthy only to be crushed beneath the feet of his lord. His proper lot is to live in utter fear lest he give offense to God's honor; yea more, because he is the offspring of Adam who by sin long since so offended God's honor as to incur the just decree of death, not only upon himself but also upon all who should ever spring from his loins; because man belongs to

this Adamic line he has been born with the sentence of death as his inheritance. When added to this is the offense of his own sins his case becomes utterly hopeless; nothing man could possibly do would make satisfaction for his offense against the honor of the Eternal.

The hero in this drama of salvation, according to this feudal thought-pattern, was Jesus Christ, the only begotten Son of the Father, whose honor has been so grievously outraged. In him, and in him alone, was there sufficient merit to make the satisfaction which divine honor so rightly demanded. He volunteered therefore to offer himself vicariously to make full and abundant satisfaction to God for the whole offense of the whole race from the day of Adam forward. This he did and thus won for men freedom from the chains of sin and the penalty of death, and at the same time he caused to turn toward men the face of God, long since turned from them in an anger commensurate with the gravity of the assault upon his honor.

This thought-pattern yet holds the total content of Catholic theology and at the same time dominates the thinking of most Protestants. So long has it held sway that millions actually believe that the pattern is from heaven and that therefore it is sacred beyond human thought. The fact is that what we have is transcendental feudalism which has done the same sort of disservice to theology that it did to the feudal order of human society. Think of what a travesty it has made of the holy God and Father of our Lord Jesus Christ by casting him in the rôle of a glorified feudal lord, one of the most despicable characters in human history. And who can estimate the damage it has wrought in men by reducing them to the ignominious position of serfs, despised of God, who held them in contempt as worms that crawl in the dust? One fact only has ever given continuance to this sinister thought-pattern, namely, the fact that the rôle assigned to our Lord is in the main praiseworthy; according to it he showed himself a truly great and worthy Saviour of men, a Saviour in the uttermost when he gave himself in death in order to satisfy God for an offense to his honor. Christ died *for men* in a glorious way! No wonder he has captured and held the hearts of millions in undying loyalty who have been able to see him in the rôle pictured by this pattern. We should say it is a superb compliment to men that they should have been able to maintain so great a devotion to their Lord in spite of the ugly implications in other phases of the alleged Divine-human drama.

Though compelled thus seriously to castigate the Anselmic thought-pattern it must be clear, nevertheless, that it did carry forward the facts which are always basic in the religion-experience: 1. Man has a sense of emptiness, failure, impotence and even hopelessness. 2. He desires escape

from his tragic lot. 3. Escape is provided, most remarkably provided, in Jesus Christ. 4. Escape is his when man commits himself to Christ. 5. And finally, God is "satisfied" and puts the stamp of his approval upon the whole enactment. One is very generous when thus summarizing his estimate of this thought-pattern: It is at best a very earthen vessel employed to dispense the bread of heaven; it were better to seek a vessel of gold.

Now evangelistic preaching that has employed this pattern in the past has been eminently effective. The whole set-up was highly dramatic and full of action. Man was put into a tight corner and in a desperate straight. If he could be moved by anything this situation was well suited to move him, thus setting in motion the series of experiences which issue in his being saved from the death penalty.

But this thought-pattern has about run its course so far as Protestants are concerned. In the first place few ministers can longer employ this type of thinking with a clear conscience, and in the second place ordinarily thoughtful people cannot be made to see God, Jesus Christ, or themselves in the respective rôles assigned. Hence, preaching which proceeds according to these rôles leaves them unmoved, and either bewildered or nauseated.

The history of Christian doctrine indicates that the Anselmic pattern gave way first in the rôle assigned to God. We are not surprised that this should have been the case, since it did little less than caricature the Divine holiness and love. The modification came by transferring the demand for "satisfaction" from God to divine justice, an attribute of God. This may seem little better, yet it did relieve God somewhat of the odium of bad temper. Moreover justice is quite more worthy of satisfaction than so vain and empty a matter as feudal honor.

This shift in pattern is doubly interesting in the light of our present-day reformative justice. The kind of divine justice which demands satisfaction according to this modified thought-pattern is retributive justice, the Shylock kind of justice. The culprit, man, must be punished, and the divine justice is so exalted, so very just that eternal punishment is its least demand. Hence man finds himself in about the same tragic plight as before; a worse plight we venture to suggest. By the merciful old pattern of Anselm he was to die; by this refined pattern he is to live on in eternal punishment unable to die! Still it remains Christ's merit which alone is able to satisfy the demands of justice and provide a way of escape for men.

At a still later date another analogy or pattern arose to compete with the analogy of Anselm, or some might say to throw new light upon the old. Again it was a social institution which furnished the pattern, namely

the debtor court. Into these courts were dragged the poor of whom payment of debt was demanded. Unable to pay they were thrown into prison until they or theirs should pay. These courts became a scandal; so much so that England forbade imprisonment for debt. Yet this court furnished a thought-pattern for theologian and preacher. Thus it ran: man owes God a debt which he never can pay. But the debt must be paid or man will be cast into the prison-house of eternal torment. Christ thereupon comes forward, and by unlimited merit in himself pays the full debt owed by all men. In him again is the way of escape, the hope of salvation from prison and its torments.

Variations and refinements of these patterns, together with wholly different analogies might be mentioned, but the foregoing serve us by revealing the social origin of all such, the virtues which each possessed, and the evident inadequacies also of each. Moreover, by these we are reminded that the matter of first concern is for the facts of religious experience rather than for the thought-pattern which becomes a vehicle for interpreting these experiences and perhaps for reproducing them.

Out of the foregoing study emerges the conviction that none of these historic analogies is adequately serviceable for present needs. They do not function for us. They break down in their ability to carry the evangel to men of our day. Does not their impotency lie in the fact, first of all, that they arise from social situations or institutions which do not exist among us and therefore have no basis of appeal? In addition, is it not clear that each of the foregoing patterns makes salvation transactional rather than vital? By such, salvation is a matter of bargain and contract rather than a creative process initiated by vital relationships between the Divine and human. The historic patterns have served their respective days and generations well, but they are not serving this present day with even a semblance of satisfaction.

It turns out therefore that contemporaneous evangelistic preaching needs nothing so much as a living thought-pattern—an evangelistic appeal —indigenous to our day and time. Such should enjoy general, if not universal, acquaintance by the contemporaneous public mind; it should lend itself to such elasticity as is required by a heavy and varied thought-content and emphasis; it would better serve if it rooted itself in the past, meanwhile stretching into the future; and above all it should be amenable to present needs so that those who use it would be speaking the language of this day.

Allow the suggestion that such a pattern is at hand, namely the Christian family. It will be seen at once to meet all the above-mentioned demands. Happily Jesus himself employed the family pattern when he

gave the world the dynamic idea of God the Father, thereby making all men his children, and hence all to be brothers.

Before thinking through the evangelistic message according to the family thought-pattern, let us place in mind again the series of experiences which the evangelist seeks to create. First, the sense of incompleteness, failure, sin, impotency, need, and the like; second, a compelling desire to escape these limitations, if escape can be found; third, to heighten both the foregoing by setting over against them the completeness, sinlessness and fulness of Jesus our Lord; fourth, to assure that in him is escape from emptiness to fulness, from failure to success, from impotency to power, from sin to salvation—and in no other as in him; fifth, to seek a definite decision that one commit himself wholly to Christ in the confident belief that he will lead the trusting life out of all hampering limitations into freedom from all threats of abject emptiness and failure; and finally, the conviction that the whole is the outworking of the clear will and purpose of God for each and all men.

Now, our pattern: God is Father; he is Father of that great family which includes all men. Men do constitute "the human family," and at the same time they constitute God's family. All men, of whatever race, culture, or color, are his sons and daughters, not after some figure of speech but in very actuality and truth.

The Father's purpose in his great family we conceive to be identical with the purpose of any wise and understanding Christian father in his family. The heavenly Father aims at the fullest possible life for each child, and to that end would environ all with that love which is to growing life what sunshine is to the flower, and by all means in his power he would inspire and challenge in order to make his children like knights who go forth in quest of life, rich and full, cultured and divine.

Doubtless the longing in the Father's heart for the realization of his fondest dreams within the family circle are contingent upon his ability to achieve among his children a unity born of reciprocal love, a unity in which his will and wish is the law of all. All must be brought into the Father's house as loving children before his purposes can hope for fruition among men.

That such is today far from the actual condition within the race is undeniable. However, our faith moves out to match the task involved in bringing the Father's dream to pass; for is it not our conviction, regarding omnipotence, that God can achieve in the universe as now constituted whatever goal he sets before himself? It is sufficient if we be assured that his consuming passion is to bring into being that family unity wherein his love and wisdom reign, that unity which constitutes the kingdom of

God; those who align themselves with that purpose cannot fail. Moreover as they do so they win for themselves that fulness of life of which the Father dreamed for all.

On the contrary those members of the great family who, for any reason whatever, are not loving, understanding, obedient children are by that fact "missing the mark," they are refusing the heritage offered them; they are not in the way that leads to life. As the child in the beautiful Christian home must respond to the love and hope and sweet care that surrounds him if he is to profit by such a home, so must all respond to the call of the heavenly Father's house. A child among us may make himself a source of family discord, may cause hearts of parents to bleed, may bring shame to brothers and sisters, and ultimate undoing to himself. So may members of God's great family conduct themselves. Alas many do! But whether open rebellion or neglect born of ignorance, the end is much the same; emptiness and failure are the consummation.

This wide-spread discord within the human family, howsoever caused, or of whatever nature, constitutes the great obstacle to the realization of the Father's high purpose for his children. The unity born of understanding, good-will, and mutual love must be achieved, else even God is defeated.

Now among the Father's children were and are some with "understanding hearts." But above them all was and is One who understands, who purposes, who loves even as the Father. An Elder Brother in the family so at one with the Father that he might say, "The Father and I are one," him the Father elected to go among the members of his household scattered throughout the earth as Revealer and Reconciler. So came among us that Elder Brother, our Lord and Saviour, revealing to us the Father's wishes, his love for each, his rich dreams of good for all. He came to reveal the full sweep of the Father's will for men and our failure and loss that we do not know, or knowing, fail to order our lives according to his good, life-bringing, holy purposes.

In accepting the mediatorship of this Elder Brother, accepting it with the whole heart, to the degree in fact of making him Lord—in such acceptance men find him to be also their Saviour. Committing himself to the Master as the very anointed of God a man finds rising within himself the life-giving power that makes for a *new* life. He discovers moral impotency making way for moral vigor; he is surprised at the growing sense of completeness that comes crowding out the cowering sense of failure; he delights that he is becoming possessed by new desires for high things, desires hitherto unknown to him; and he rejoices in the strange conviction that is taking hold upon him that he, even he, may win fulness of life,

even he may yet attain the crown of those who achieve success in godly living. In fact, in all the drives and powers of his life he has become a new man in Christ Jesus his Lord. Reconciled to the Father, he now dwells within the Father's house as a loving and devoted member of that household, himself a reconciler of his brethren to God's holy way and will.

Thus salvation is in Christ the Son, who comes as divine Ambassador, as Friend and Brother of men, as Reconciler, as Teacher and Guide, as Exemplar of the Father's way of life, as Goal for every man, as Inspirer and Quickener of the religiously dead, as Redeemer from all galling chains, as the One empowered to make effective *At-one-ment* between men and God—all to the end, " that ye may have life and have it more abundantly."

This is the good news; this the message every evangelist preaches to men in its rich entirety, in season and out of season; preaches it with a passion commensurate with his conviction that those who have not found Jesus Christ in his fulness are lost in the broad and deluding way that leads to emptiness and death; heralds from the housetops the evangel that whosoever commits his way to Christ, the Reconciler, will find his way into the fellowship of the Father's house wherein is life crowned with heavenly benediction. To all men he is " the way, the truth and the life " forever.

# THE PERMANENT RELEVANCY OF JESUS

A. HERBERT HASLAM

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SOME time ago there appeared in *The Christian Century* the following:

> Men are turning to Jesus Christ today as never before. Men of all races, cultures and classes, no matter how else they differ, seem interested in this personality when they get a glimpse of it. Although these diverse classes may have no interest in the creeds of Christendom, nor even in the ideals and principles which have been upheld in the name of Christ, they do respond with deep interest and enthusiasm to his personality.

If the above statement can be supported by the facts it is a matter of the utmost significance and promise for this modern day. For the reason that this "Jesus Christ," to whom men of such varying backgrounds are reported to be turning, must appear to men to present the long-sought alternative in a world that has increasingly offered men no true choices.

Politically our choices have been between parties whose distinctive difference is set forth in the words "Ins" and "Outs," and that in spite of the "New Deal" though changes are in progress. Economically men have been compelled to pursue their legitimate and necessary interests in a system which involved them in social injustice, violence, and the violation of even enlightened self-interest. Business even now is being conducted in such a way as must eventually cripple hopelessly the machinery itself. The most that men can do is to choose the lesser of two evils, slow economic starvation in preference to sudden death.

In international relations the same has been true. The peace efforts of the nations remind one of a drowning man in a whirlpool frantically struggling for life but being inevitably sucked down to death. The nations do not want war. They simply accept it. There is no alternative way of living for any individual nation which in the face of its problems holds out any promise of success that does not involve the occasions of war.

The church as an institution shares in the general impotence, and suffers its own decline because it has no alternative which is a genuine choice. It continues its efforts at expansion when it knows that it enlarges and perpetuates a structure which cannot even now bear its own weight. It recognizes that the quality of the religious life of the vast majority of its members is not socially significant, yet it continues to evangelize after an obsolete pattern because to insist on any other has no witness in the

already evangelized, and to refrain from evangelism means the disintegration of the church. If men are turning as has been said to Jesus Christ, it must be for one reason chiefly, that men are lured by the prospect of salvation.

Who is this Jesus Christ, then, to whom men are turning? Is he the projection and personification of an emerging moral insight and social wisdom whose identification with the Jesus of history lies in the fact that one was and the other is or promises to be morally dynamic and creative? Well and good. There is hope in that.

It is easy to see why some would so believe, for the Saviour of our generation must propose a moral code which in its specific ideals must be very different from that associated with the Christ of yesterday, not to say the Jesus of history. The few individuals in the course of history who have *literally* followed Jesus of Nazareth have been morally creative and their influence has been socially salutary. But life cannot be sustained, at least not an industrialized civilization such as ours, by St. Francises and Leo Tolstoys. On the other hand, there have been large numbers of people in the course of Christian history who have embraced a morality very different from his but who have, like him, been morally dynamic and socially redemptive. Is this the Jesus Christ to whom men are reported to be turning with enthusiasm—a Christ of faith, Virgin-born, whose Holy Mother Church gives but his name, and whose father is the spiritual mind and heart of contemporary man?

Or is it the other way about—that this Jesus Christ to whom men are supposedly turning is the rediscovered Jesus of history? Is it not rather the fresh impact of his personality upon men bearing the burden of contemporary life which may account for the quickened interest, enthusiasm, and hope? Could it not be that these men are having something of a resurrection experience? The Christ of faith of yesterday they had seen buried with yesterday's inadequacies, and that not without regret, for it left the horizon strangely bleak. Yet here is emerging not a new Christ but the same Christ, only radiant now with a moral vesture more suited to the task of redemption, more full of light for men who have lost their sense of direction.

Granted that the Saviour of men today must present new moral demands, which allow for genuine choice and obedience to which promises the abundant life for this generation, there must be at the heart of such a Saviour something that was at the heart of yesterday's Saviour. And it is the contention of this writer that the soul of the Christ of faith ever since a voice came down from a cross saying "It is finished" has been the Jesus of history.

The evidence for this is the history of Christianity. The seeming decline and entering into death of the Christ of faith has been after all only a seeming. The tomb is but a temporary hiding-place wherein the old ideas and ideals, once consistent with an inner spirit but now worn out through use, are laid aside. But always after a little while he reemerges more radiant than before, changed yet ever the same. It is the personality of the Jesus of history in his impact upon men which gives the moral content to the Christ of faith. Where conditions change the personality of Jesus creates new moral demands. And it is a matter of history that wherever men have come under the influence of the personality of the Jesus of history, there men have embraced an adequate morality. Whenever his personality has been obscured, men still naming his name have embraced a precarious morality and have found themselves clinging often with ardent devotion to a code outmoded through social change. They have mistaken the moral garments of the Christ of faith for the living Christ. They have forgotten that " new occasions teach new duties, time makes ancient good uncouth," and that the new duties and the new good are discerned as the result of the impact of the personality of the Jesus of history.

One of the most rewarding books in this connection that has come to my attention has been that of Prof. Shirley Jackson Case, of Chicago, *The Social Triumph of the Ancient Church.* An adequate review of it is impossible here. For those who have not read it let it suffice that it deals with the development of the Christian movement and the change which the generations brought to the moral life of Christians in the first four centuries. He traces for example the change which came in the attitude toward property and material possessions. In the beginning the ideal was expressed by the plain words of the New Testament, " Go sell all that thou hast and give to the poor and come follow me." From that attitude embraced by the Christians of the first century the Christian mind moved to acknowledge that possessions in themselves were not evil, but evil only in their use. Later when the social prestige of Christians became enhanced and members of the Christian community took their places in the accepted society of the times, the mind of the Christian moved to still another position which acknowledged the desirability of large wealth, provided it was gained through legitimate enterprise. And finally when the church came to dominate that ancient world, where its word was law, it faced a test which it did not successfully meet; namely, its responsibility to provide for the normal participation of all people in the goods of this world through an adequate economic pattern. The success and failure to be discerned in this story centers in the vitality

or want of vitality in a principle, the principle of brotherhood—the distinctive of the Christian movement. The just claim of every man upon every other man is the claim of a brother. This is the fountain source of the stream of Christian influence. It is this consciousness of a revolutionary and profound sort which men feel under the impact of the personality of Jesus. Men may deny it authority, but they do unmistakably experience it.

To the literature of the early days of the Christian movement as we have it more particularly in the New Testament we are indebted for a delineation of the personality of Jesus. The rich and varied content of this literature is unified by this common testimony to the nature and significance of the Jesus of history. Even if it were true, as Robert Keable has said in his *Galilean Too Great,* that we do not know enough of the detail of Jesus' life to make a first-class obituary notice for the *New York Times,* we do have sufficient data which when added to the witness of the effect Jesus had upon those who knew him creates for all time a "spiritual portrait," as Doctor Buckham has said "of unexampled verisimilitude and attractiveness." It seems to the writer that it would be impossible to read the New Testament in the light of our best scholarship and say at the end of such an examination that the Jesus of history is a dim, obscure figure. Rather such an examination creates for us the portrait of a personality of clear and unmistakable force and meaning.

Obviously we cannot make any such extended examination here, but we can dip into that literature as we might dip into the sea and gauge by the taste the salty quality of the whole.

Let us take for our first example the Fourth Gospel. The Fourth Gospel is admittedly the least historical so far as facts concerning Jesus are concerned. Yet the major purpose of the Fourth Gospel according to Mrs. Lyman of Union Seminary was to perpetuate the significance of the historical Jesus. Says Mrs. Lyman:

> So far as we can penetrate into the intention of the writer from a scrutiny of his work, it would seem that he had a vision of the future life of the church and was eager to state the permanent significance of Jesus for that expanding life.

There is room for argument as to the permanent adequacy of the ethics of Jesus as they might be compiled from the synoptic Gospels. There can be no such question raised about the ethics of Jesus as found in John, for no such code of ethics is to be found. To quote Mrs. Lyman again:

> Its emphasis (the Fourth Gospel) is not upon the practices which make up the ethical life, but upon the motive which prompts it.

And that motive is expressed again and again in such sayings as "A new commandment give I unto you, that ye love one another." "Greater love hath no man than this that a man lay down his life for his friends." "By this shall all men know that ye are my disciples, if ye have love one toward another." According to the author himself the book was written that "ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." To be sure, this is sheer mysticism, but a mysticism with moral content and spiritual reality. To know Jesus, to apprehend him, to feel his meaning, as we would say, as one feels the meaning of any other person is to be conscious of the demands of brotherhood. This is testimony of the first order to the Jesus of history.

The testimony of the Fourth Gospel taken by itself is open to a good many questions. Did the author know Jesus in the flesh? If so, it has great weight. If not, then we are compelled to say that his testimony is an indirect one, but being indirect is it not therefore of very remarkable value since he must have received his impression of the Jesus of history from the Christian community and from the testimony treasured by it from those who did? Either way it carries us directly back to the Jesus of history.

But let us turn directly to the testimony of the Christian community itself. The Book of the Acts of the Apostles, for whatever purpose it was intended originally, tells how the faith got from Jerusalem to Rome. Its earliest record describes the formation of a fellowship which was a pure communism. From each according to his ability to each according to his need was a social reality with all of its implications for character. Undoubtedly these early Christians expected the immediate end of the age, but that in itself does not account for the fellowship. And we have further to account for the startling and drastic judgment visited upon Ananias and his wife for a double-barreled sin. For in attempting to deceive the fellowship they lied to the Holy Spirit. Evidently the fellowship was the manifestation of their new experience of reality produced in them through their intimacy with Jesus. And still further, while it is possible to explain Paul's interest in the Gentile world in terms of his cosmopolitan background, it is not possible to explain the choice of Peter in the house of Cornelius on any such grounds, or indeed on any grounds other than the ferment of a new and more inclusive social outlook within his own soul. The witness of the Book of Acts taken as literature arising from the Christian movement bears its testimony to the impact of the personality of Jesus in terms of a profound sense of brotherhood.

But let us turn to the Gospels. They, too, are a part of a literature

arising to meet specific needs in the development of the new faith. It may be entirely true that they are in no sense biography and that their major concern was not the unadulterated facts concerning Jesus and that their stories are colored by their own author's conceptions and the needs of the hour. Nevertheless the Jesus of history in his essential outline can be discerned. He was a Jew; a Palestinian Jew; a Palestinian Jew of the first century; a product of an outlying rural section more or less remote from the cultural social life of his people. He loved his people, but loved them as a prophet loves his people. His message was directed to his people and it was couched in the thought forms common to his times. In substance it seems to have been this, " The kingdom of God is at hand. We are in the last days. Men can have no concern greater than to enter the Kingdom when it comes. It is a righteous kingdom in which the love of God shall have unfrustrated expression. Get ready now to enter the kingdom by the simple expedient of living now as though the kingdom were already here." Rather crudely put, this seems to have been the burden of his message and obviously it has long since lost its pertinence. That is not to say that like others who had preceded him in the prophetic office he did not enunciate certain ideals and principles which are a part of the permanent ethical life of the race. But certainly it was no complete code suitable for any and all peoples everywhere. It was timely. He was a prophet and earned a prophet's reward in his own time and should have received a prophet's immortality. *But he did not, and the reason he did not is the clue to the essence of Christianity.*

The synoptic Gospels make it clear that Jesus " from the moment of entrance upon his public career possessed an overmastering conviction that his life was linked with deity in new bonds of experience and obligation." Like all prophets the sense of God was paramount. He manifested like them a piety which was completely dependent upon and confident in God. But the consciousness of the demands of God for entrance into the kingdom gave a quality to his personality which made it unique. For the Gospels are unmistakably clear that for Jesus the love of God and the love of men were one and the same thing. He had said that the first and the great commandment was " Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, with all thy soul." But it is only the first and great commandment when such devotion is recognized as being fulfilled in a second commandment which is like unto it. To love one's neighbor with all one's heart, with all one's mind, with all one's strength, with all one's soul is to love God. It was his own personal achievement in fulfilling such a demand for entrance into the kingdom which lifted the personality

of Jesus above his time and made it the morally dynamic force that it has been. When one feels that, however he may come to it, he has felt the force of the Jesus of history. It has often been said that Christianity looks with love in two directions, toward God and toward mankind. But that is not the case. Christianity looks in one direction. It holds that to love one's fellow man with genuine affection, with intelligence, with stedfastness, and in terms of one's highest spiritual insight, is to love God. This consciousness incarnate in Jesus of Nazareth alone can account for the sense of his abiding presence after death and for the unique power of the New Testament literature as a whole, a literature which perpetuates with sufficient distinctness the Jesus of history, the eternal soul of the Christ of faith.

If, therefore, it is true that men are turning once more to Jesus Christ, we may expect with confidence that the Christ of faith will emerge once more at the center of men's devotional life with redeeming power. The moral code of yesterday, embracing as it did such ideals as industry, initiative, service, charity, patriotism, will be discarded. It cannot live longer for men who under the impact of the personality of Jesus come to share his consciousness of reality. In its place will come a new morality consistent with the implications of such a consciousness fronted by the conditions of our present world. What such a morality will embrace it is too early to perceive. But we may be sure that men will feel the lure of life beyond the boundaries of economic interest, will feel impelled to share not the fruits of life merely, but its means. The love of country will be in it, but a love for a country vying with other countries in contributing to the common good of mankind. The personal virtues of purity and integrity will be in it, but to these will be added the virtues of an imagination socially informed and a will socially responsible. And once more the Christ of faith will be radiant with the lure of abundant life.

The value of what Jesus said or is reported to have said will continue to be twofold. It will aid us in apprehending him as he moved among men in the pursuit of his task, and it will help us in the task of appreciating what it really means to love men compelled to live out their lives in the midst of this world's confusion. But he himself is more than anything or all that he said. Nothing could be more desired than that men turn again to the Jesus of history to be laid hold upon by the spiritually dynamic quality of his personality.

# THE PROGRESS OF GOD

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The idea of progress as something that goes on automatically in human history and in the cosmic process, confidently advanced by some eighteenth-century philosophers, is no longer tenable. Progress is by no means universal, and when it does take place it is the product of conscious and determined effort. Progress implies: (1) that changes are going on in time and space; (2) that these changes as a whole move in determinate directions[1]; (3) that in the process values are being conserved and increased. Prof. W. R. Sorley (*Moral Values and the Idea of God*) has taught us that where values are present there are persons who experience them. Wherever in the universe values are present the existence of persons must be assumed; wherever progress in the increase of values occurs it must be credited to the efforts of persons; and wherever such progress cannot be accounted for by the lesser persons known to exist the presence and progress of God must be postulated.[2]

Evidence of the progress of God is most readily ascertainable in the history of terrestrial evolution. We know more about what has been going on in the history of our particular planet than what has taken place elsewhere in the universe. The first evidence of progress in terrestrial evolution is found in the "fitness of the environment" to which Prof. L. J. Henderson in *The Fitness of the Environment* has called attention. Before the appearance of life upon the earth there was present the precise combination of chemical elements and compounds most favorable for the subsequent emergence of life, although there is no mechanical explanation why this should be true, and as a mere matter of chance the odds in favor of it are only one in millions of millions. This seems to suggest the presence of a designing Intelligence, and the *first* step of his progress in terrestrial evolution. It would be no answer to this argument to say that perhaps life everywhere in the universe emerges from whatever combination of chemical elements may happen to be present on a planet, for such a supposition would imply universal teleology and the omnipresence and comparative omnipotence of God. To assume that life

[1] Progress does not imply absolute determinism. But the directions in which it moves must be at least as definite as is implied in such books as Bergson's *Creative Evolution*, S. Alexander's *Space, Time and Deity*, and C. Lloyd Morgan's *Emergent Evolution*.

[2] Some of the positions asserted dogmatically in the paper have been defended by me in "God and Emergent Evolution" (published in *Religious Realism*, a volume of essays edited by D. C. Macintosh) and in the revised edition of my *Student's Philosophy of Religion*.

is something different from matter that everywhere builds up the latter into organisms would be to take a more or less Bergsonian position, and to postulate, if not God, at least some kind of superhuman value conserving and enhancing agency, such as an *élan vital.*

The *second* step in the progress of God upon the earth is the emergence from matter of the first forms of life, with the functions making for self-preservation that mark off the living from the non-living. The very fact that even the lowliest organisms struggle for existence, adapting themselves to changes in the environment, indicates the presence of values which are the goals of effort. Since these primitive organisms cannot be supposed to be conscious of the values for which they strive, their efforts must be credited to an immanent teleology; that is, to God. As the *third* step we may designate the general *method* of further organic evolution. Without presuming to say what this method in detail has been, it seems clear that it implies teleology and the progress of God. The origin of variations, essential before natural selection can occur, and utterly unexplainable by Darwinism or other professedly mechanistic biologies, seems to imply some kind of directing agency or immanent teleology. Furthermore (something that must be assumed on any biological theory of the method of evolution) when a favorable variation appears in any single member or a species it simultaneously appears in enough other individuals so that those favored with the variation may breed together. Otherwise the variation would be "swamped," since the few individuals which possessed it at any given time would mate indiscriminately with the much larger number of those who did not possess it.

As the *fourth* step we may point to the general course of organic evolution, culminating in the appearance of man; in this evolution the survival of the fittest in the biological sense has, at least in the case of man, coincided with the survival of the species most fit to realize values of any kind.

As to the *fifth* step, beginning with the advent of man the subsequent trend of human history indicates progress in the realization of intellectual, moral, esthetic and other values.[3] In general, although not always, the peoples who really could accomplish most in the advance of humanity have prevailed long enough to achieve and to transmit their contributions to human cultural advancement. No great leader, whether prophet, priest, statesman, poet or philosopher, has grasped the significance of the contribution his people were making toward the advance of humanity until

[3] The progress of God in all its steps includes values of different kinds, and we should not restrict our thought of it too narrowly to moral values. Knowledge and beauty may be of at least equal importance with goodness.

after the initial stages of development had long been passed and the movement was reaching its consummation. After the crucial point had been passed, a second Isaiah could interpret the religious experience of Israel. A John of Ephesus a century after Jesus had died could catch some of the significance of what his life was going to mean to the world. A Plutarch could record for future ages the meaning of the lives of illustrious men of antiquity better than the men themselves or any of their contemporaries could have done. We are only just beginning to find out what the men of the Renaissance, the Reformation, and the Enlightenment were, and what they actually contributed to humanity; neither they nor any of their contemporaries could make evaluations that were at all correct. Still less can we appreciate the progress of more recent times. Men in any age know very imperfectly what they are contributing to the progress of humanity, especially in the formation and realization of ideals. Must we not assume that such progress implies the presence in history of some directing Intelligence, more than human, whom we may call God?

Taken together, these five steps, as I have ventured to denominate them, furnish a remarkable convergence of evidence. To attribute all of them wholly to mechanical causes, or to mere chance, would be incredible. They imply a teleological pattern. This pattern suggests an intelligent agency—God—capable of consciously conceiving the pattern and powerful enough to carry it out in the ways in which events conform to the pattern, and limited enough to have been unable to realize his ends in the respects in which the pattern is broken, interrupted, or incomplete.

We may then date the progress of God as having had its beginning not later than the first emergence of life upon the earth. Whether we may assume his progress to have begun still earlier in terrestrial evolution, and whether we can suppose it to be more universal than the evolution of our particular planet, will be considered later.

It is not necessary to suppose that any of these successive steps in the progress of God in terrestrial evolution has been an interference with natural law. The erection of a building, the laying of a railway, the flight of an aeroplane, are not interferences with natural laws. Yet buildings, railways and aeroplanes would not spontaneously evolve from inorganic matter without the presence of some directing agency; at least the probability that any of these would occur by a merely fortuitous assemblage of material particles is so slight as to be virtually negligible. So the successive steps in the progress of God in terrestrial evolution are not interferences with nature. Yet these events could not have occurred

without a directing agency. God, like man, controls and directs natural processes by observation of natural laws. God of course knows the laws of nature more fully than our natural scientists do, and therefore he can carry out plans on a grander scale. But it may well be that he has the same physical environment that we have. Although he understands it to a vaster extent, he may no more have originally created it than we.

Prof. Edgar Sheffield Brightman, in *The Finding of God,* pp. 176f., criticizes this view on the ground that it makes what limits God (*i. e.,* the Given) something external to him (*i. e.,* his environment) whereas Professor Brightman regards it as part of his very nature. We agree, I suppose, that God has not created but of necessity experiences the Given, and that the latter includes ultimate logical, mathematical, and physical principles as well as specific events. The difference between us here largely arises from the general issues between realistic and idealistic theism, which it will be impossible to discuss within the limits of this paper.

That the power of God is limited seems evident because the teleological pattern has been very imperfectly carried out. The earth, while marvelously fitted for the evolution of life and the moral and esthetic achievements of man, is by no means perfectly suited to these purposes. There are too many regions of excessive heat and cold, humidity and aridity, earthquakes and pestilences. Moreover too many species of life have perished, or have advanced into blind alleys from which further progress seems impossible. However much we may discount some of Bergson's fancies, he seems convincing upon the contention that if there has been something like an *élan vital* operative in biological evolution—much less a God—this *élan* has been partially blocked in every direction in which it has made some progress, although it has been most successful in man.

Physical evils which cannot be seen to be directly or indirectly promotive of human progress would not exist if it were in the power of God to remove them. They are obstacles in his way which he will overcome as soon as he can. As human mastery of adverse environmental conditions advances, not only is man progressing, but he is removing from his path obstructions which, because of the very fact that they are impeding human progress, are also hindering the progress of God, which includes human progress within the divine purpose.

Whenever men succeed in realizing any moral or esthetic value in their lives, or in making conditions more favorable for doing so, they are assisting in the progress of God. Through religious worship men receive spiritual reenforcement in their efforts to cooperate in the progress of God. Such human reenforcement by God is not miraculous, but a psychological

and sociological phenomenon, describable but not ultimately explainable in scientific terms.

It has often been argued by professed proponents of the doctrine of an infinite God that moral evil in the world can be accounted for by God's voluntary limitation of himself in order to afford human beings freedom of will, to keep them from being mere puppets. On this view it follows that God could not have given men freedom of will if he had created them in such a manner that they would always automatically choose to do what is right. Man had to be left free to sin. Only thus could God respect man's autonomy. That there is some merit in this kind of a theodicy I am willing to admit; all the more so, because it really implies a God whose choice between alternatives is restricted, so that he is anything but infinite. One reason why such a theodicy cannot be accepted without qualification is that, as a matter of fact, man does not come anywhere near to possessing a free will in the sense that the argument logically implies.

If man were really free, he would at all times be capable of: (1) thinking out the proximate consequences of alternative courses of action; (2) coordinating his impulses in the light of these consequences and choosing intelligently what he really wanted to do; (3) remembering his decisions, once made; (4) persevering in accordance with these decisions unless and until rational grounds arose that induced him consciously and deliberately to reconsider them. If man possessed these essentials of a free will to an adequate extent he would still be at liberty to sin or not to sin, to act selfishly or benevolently, to cooperate with God or to refuse to do so. He would really be autonomous.

The great tragedy of moral evil lies in the fact that men possess no such degree of freedom as this. Men can rarely think straight on any subject regarding which their emotions are aroused. They seldom really know what they want, and still more infrequently have character enough to persist in endeavoring to get what they want when they really know what it is. If man actually had reached such a state of freedom as these four essentials imply, human society would be far better than it is, even if everybody chose to lead a life of complete but enlightened selfishness. Most men are their own worst enemies, victims of their own passions, puppets of their own lusts. If they only had will and intelligence enough to be consistent egoistic hedonists! Without interfering with human autonomy, an omnipotent God could certainly have given men enough freedom so that they could follow the precepts of Epicurus and Hobbes consistently if they chose to do so, or instead to select a course of conduct based upon the Book of Proverbs, or one upon the Sermon on the Mount.

If God were omnipotent and absolutely benevolent, he would have afforded men complete freedom of will with respect to the four essentials mentioned above. He has not afforded men any such amount of freedom as this. It seems reasonable to conclude that God is limited in his choices. The limitation must lie in his power, and not in his good-will to men. This limitation in divine power is not due to the necessity to afford men autonomy and freedom of will, but to God's imperfect control of the processes of terrestrial evolution, which are ultimately integrations of matter and energy (or space-time or whatever metaphysical physicists may ultimately decide). However, God has been able to afford men partial freedom, and to give them opportunity to gain more freedom. Man has already learned, to a still slight but slowly and increasing extent, to think, to control his animal instincts and integrate his character into a partially consistent personality, to cooperate with his fellow men, and through religious worship with God himself.

God, out of respect for human moral autonomy, leaves men at liberty to achieve values through efforts that they are free to make or refuse to make. God does not arbitrarily elect some persons, effectually call them, and infuse into them irresistible grace. However, he is ready to come to the assistance of men in their moral struggles when they seek his aid. He will commune with every man who seeks him. He imparts spiritual strength to everyone who comes to him in worship. He assists such men to work out their own regeneration and salvation through religious experiences in which divine aid is imparted to them. "Behold, I stand at the door and knock!"

The evolution of religion in human history, in the course of which man has gradually become more conscious and appreciative of God, has not been a revelation imposed upon man by God, but a progress in which God has gradually made himself known to his children, who have sought him. To preserve human autonomy, God has let men take the initiative in approaching him. This helps to explain the crudeness and ineffectiveness, both intellectually and morally, of human religious beliefs and practices. The world's religions, even the best of them, have narrow limitations. Man has advanced as far in religious insight as God could afford him without interfering with his autonomous development of character and his freedom of initiative.

Acceptance of the conception that God is limited in power will not lead men to restrict their love for him, nor their confidence in him, nor to lose their assurance that through communion with him they can rise to the highest spiritual insights and achievements of which they are capable. The God who through millions of years has achieved so much progress

as he has thus far accomplished upon the earth is a sublimer Being than traditional theology imagined. For although traditional theologians accorded to God superlative attributes of infinitude, omnipotence and omniscience, these after all meant very little. They were only thinking of a God whose principal achievement they supposed to have been the creation of a little heaven and earth some five or six thousand years ago, and who would presently hold a Last Judgment, after which he would replace them with another little heaven and earth.

Even on the assumption that the progress of God be limited in its duration to that of life upon the earth, his mind would exceed our powers of imagination. We have been told that a single sparrow cannot fall to the ground without his notice. This may be an understatement. It is conceivable that God may perceive at a glance events going on within an electron, events which bear a proportion to the electron comparable to the motions of a sparrow in relation to those of the earth. He may be able in a second of our human time to review in his memory all the events that have occurred anywhere on or in the earth during its entire history. He may have ways of perceiving time compared with which the passage of light is slower than the slowest movement that our eyes can perceive in comparison with a flash of lightning.

When did the progress of God begin? We assume the presence and progress of God in terrestrial evolution because in it we can discern the realization of a teleological pattern. For such a pattern implies values, and therefore a living being who desires ends and endeavors to realize them. Whether with Prof. R. B. Perry a value be defined as "any object of any interest," or with Prof. D. H. Parker as "any interest in any object," in either case it implies a situation in which some kind of living being is in relationship to some object.

Can we discern a teleological pattern, and hence assume the presence of a living being, whom we might call God, *prior* to the beginning of terrestrial evolution? The mere integration of matter or energy in mathematical and mechanical order and regularity, evolving in increasing complexity, would not of itself be sufficient evidence of the presence of teleology. Such order conceivably might exist in an absolutely dead universe, in which there never had been and in future never should be any life at all. Such a universe, perpetually without life, would be absolutely devoid of purpose or value. Suppose, however, that mechanical order and regularity in the matter of which the earth is composed could be shown to have been an emergence from a prior condition of chaotic irregularity? Should astro-physicists give an affirmative answer, it would be possible for the philosopher, building on the data of science,

to interpret this mechanical order as a preliminary purposive step preparing the way for the "fitness of the environment" upon the earth. The teleological pattern, and hence the progress of God, would, on this supposition, be dated back to whatever time mechanical order and regularity appeared in the elements which later came to constitute the planet.

On the other hand, if mere mechanical order and regularity are not sufficient evidence for the presence and progress of God, shall we say that the beginning of the latter must be placed at least as early as the "fitness of the environment" of the earth for the subsequent emergence of life? I am disposed to reply to this question in the affirmative, and indeed have already indicated the "fitness of the environment" as the first step in the progress of God in terrestrial evolution in the second paragraph of this paper. However, an objection to this must now be noticed. In reply to the statement of Professor Henderson that there was only one chance in millions of millions that a certain combination of chemical elements and compounds favorable to the emergence and maintenance of life should appear in a planet and its atmosphere, it is always possible for a critic to suggest that this may be exactly what has happened! There are millions of millions of heavenly bodies, and the happy accident may have occurred exactly once among them all; *viz.*, upon the earth! This seems to me the most unlikely of the conjectures that have been mentioned in this paper, but it is indeed a speculative possibility. The logical implication of this possibility would be, as it seems to me, that God must first have emerged with life upon the earth, because with this event would teleology and values first have appeared in the history of the universe.

This possibility, as I have just said, seems to me a faint one; yet after all it must be mentioned. If it be true, we should eliminate from the progress of God in terrestrial evolution the first of the five steps which I have enumerated earlier in this paper. However, it would leave the remaining four steps unchallenged. For it would strain credulity beyond all bounds to attribute all five steps to mere chance.

Even on this supposition, God would be great enough and good enough for us to love and worship. Only very little children suppose their fathers to be omniscient, omnipotent, and immortal; older children do not cease to love and confide in their fathers and to cooperate with them although they realize that there are limits to what fathers can do for their children.

To consider another alternative. Suppose that occasionally other planets beside the earth come into existence from time to time on which life emerges and ultimately evolves into rational beings. On this con-

jecture (which after all seems more reasonable than to suppose that the earth is altogether unique in this respect) there are two possibilities open for speculative consideration: 1. It may be that on each such planet on which life emerges there appears a god directive of the teleological pattern. Some of these gods may be more successful and some less so than the god of the earth. They may or may not be able to communicate with one another. 2. It may be that there is one universal God conscious of and present everywhere in the universe, but only able to effect fit environments and the emergence of life when physical conditions are favorable. He may be constantly scanning the heavens and effecting such emergences wherever material conditions make it possible for him to do so. If planets capable of sustaining life are extremely rare, the polytheistic hypothesis seems the more likely. On the other hand, if such planets appear fairly often, monotheism seems more reasonable. And, I suppose, the case for the presence of life upon our two nearest planetary neighbors, Mars and Venus, is fairly good.

On the monotheistic hypothesis, the dissolution of a planet or of a solar system would be no great calamity for God. He would ever be renewing his experiences in communion with rational beings on new planets, until, at last, with the inexorable consummation of the degradation of energy, planets and stars should cease to be. And if some as yet undiscovered process, compensatory to the degradation of energy (such for instance as Professor Millikan has suggested may be going on in interstellar spaces) will prevent the ultimate dissolution from ever taking place, the life of God may indeed endure forever, and his progress never cease, *in sæcula sæculorum!*

A still more extensive possibility regarding the scope of the progress of God has been suggested by Prof. D. C. Macintosh in *Religious Realism,* pp. 387f. In criticizing somewhat similar views to those of this paper, advanced by me in a previous article in The Crozer Quarterly, January, 1930, Professor Macintosh suggests that God may not be dependent upon a favorable combination of matter and energy for his existence. On the contrary, God may be "eternal and transcendent." It may be that he "became immanent in the physical world only for the creation and the first stage in the education of immortal human spirits, and that they, as well as he, will be able to persist without the present physical embodiment." "If Millikan's theory of the creation of matter out of radiant energy should finally be shown to be untenable, religion would probably be free to maintain that the physical universe is but the nursery and kindergarten of immortal personalities, the primary grade in which only

the first lessons are imparted by the immortal 'Father of Spirits' who is also our never-to-be-superseded Teacher."

This hypothesis of an eternal and transcendent God, who exists independent of the physical world, and only became immanent in it for special purposes, is sublime, and I am willing frankly to confess that I should like very much to believe in it if I could. Probably all that Professor Macintosh would claim for it is that it is a speculative surmise possible in the light of present and probable future knowledge. The difficulty with it is that in assuming that God may have personality and consciousness independent of the physical world it contradicts all that we know of persons. So far as we are able to observe, personality, consciousness and even life are always functions of organisms built up out of matter and energy. To follow the analogies we know, the life of God must be that of an organism or super-organism. The chief evidence for the existence of God, so far as I can see, rests primarily upon the presence of a partially succcessful teleological tendency in terrestrial evolution. Since teleology implies the presence of a personality, we may attribute terrestrial evolution, so far as it is teleological, to a Personality, God. In doing so, it seems to me that we logically imply as a minimum that the earth (or a portion of it) constitutes an organism which is the body of God, and that his mind and personality are functions of this organism. On the other hand, the divine organism may be more extensive than our earth. Perhaps the entire solar system, or the galaxy of stars in which we are situated, or even the entire physical universe with space-time as its environment, may constitute or contain the organism whose mind is God.

However limited or however extensive may be the scope of divine activity, one hope we may have, and that is that our conscious life will continue so long as does that of God himself. If God loves us, his children, as much as we love our children, he will conserve our lives in his own so long as it is in his power to do so.

On an immanent theory of God we may suppose that in this present life our minds are included within his mind, yet not in such a way as to prevent our being distinct personalities. Our minds in this life are functions of our brains and nervous systems, and within our minds are embraced experiences that are registered and recalled because of the functioning of specific sets of neurones. These experiences, thus registered and recalled, are not exclusively cognitive; they include desires, emotions, sentiments and other distinct aspects of our personalities. As time passes the matter in the neurones that now register memories, sentiments and other essential constituents of our personalities becomes worn out,

but is replaced by other matter that performs the same functions. Suppose that our bodily organisms bear a relation to the body of God somewhat analogous to that of neurones to our own organisms. The thoughts and experiences that God has that are our human personalities will continue to be registered in his mind after our bodies shall have become dissolved. Other parts of the body of God will so function as to keep alive our personalities in the mind of God. So our personalities will continue to live in God after they cease to live as functions of our present animal organisms.

While in one sense every conscious person on earth even now is comprehended within the mind of God, it is obvious that an adequate comprehension of this inclusion and a corresponding appreciation of the joys and sorrows of God are the possession only of his saints. Most of us are not good enough nor wise enough nor free enough to share adequately in the life of God. In a future life we may make progress in these respects. After death most of us miserable sinners will have to pass through a long period of purgation or education before we shall become worthy, as members of the company of the blessed and redeemed, to cooperate fully, freely and completely in the activities of God the Father, to understand intellectually and to enjoy esthetically his (and our) progress through space and time, and to participate fully in his love.

Each redeemed soul whom God shall have admitted to the company of the blessed will, in his own way, exercising his own talents, and making his own efforts, contribute to the common good. Each, from his own point of view, will enjoy the harmony thus far achieved by God and his associates. Each will be able to communicate with the others, to plan and work with them, and to rejoice in the fruits of common labors. God on this hypothesis is both transcendent and immanent with reference to the blessed. As the Supreme Person he has his own distinctive consciousness, and yet he participates in all the thoughts, efforts, struggles, pains, joys and triumphs of the blessed. To assist and inspire all unredeemed souls to work out their own salvation and become worthy of admission to the company of the blessed must be a common effort made by God himself and by those souls who have already attained blessedness. Salvation and blessedness in the divine and inclusive society of the redeemed is the goal of every child of God, a destiny that shall have been realized if and when his progress shall be completed in this best of possible worlds.[4] And if

[4] I accept the phrase "best of possible worlds" in the sense that within whatever range of time and space are subject to his control God achieves the best results with the materials at hand that he can accomplish by his own efforts, supplemented by whatever cooperation lesser persons actually give. This is the best world possible for God to achieve, best for him and best for us.

God is immortal and his progress unending, and if new persons shall continually come into existence in every age in the future, there will always be new souls, as yet unredeemed, who will grow in grace and in divine knowledge, and who will eventually enter into the perpetually widening circle of the blessed.

# RENAISSANCE IN RELIGION[1]

JAMES H. FRANKLIN
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"And he gave them an illustration: See the fig tree and all the trees. As soon as they put out their leaves, you see them and you know without being told that summer is coming. So when you see these things happen you must know that the kingdom of God is at hand."—*Luke 21: 29-31.*

As is generally known, the Renaissance was that period about five hundred years ago when the thought-movements in Europe, representing a resurgence of intellectual and spiritual life, marked the beginnings of a new era—a transition from medieval to modern history. The Renaissance introduced a new day in letters, art, architecture, exploration, science, and religion. Now again we appear to be in a period of springtime in the thought-life of mankind, and to some of us it seems to be a time of renaissance in real religion.

We are well aware of the alarm with reference to the apparent breakdown of our civilization. And it must be confessed that many of the institutions on which we have depended are being shaken to their foundations, if not entirely demolished. But some of us believe that in the moral and spiritual life of humanity, as well as in geology, the upheavals that cause our world to tremble and many of our structures to topple are a part of the process of mountain-building. We believe that in the distant future the historian will speak of this period as one of the times when humanity was in the throes of terrific pain that preceded the birth of great movements for human uplift.

We are aware also of the wide-spread belief that religious systems are waning. Manifestly, much that we have identified with religion is losing its power. Apparently formal religion is losing its hold. Respect for dogmatism is passing. Not only has the axe been wielded against a churchianity in Russia that cumbered the earth, but it is being laid at the roots of ecclesiastical trees in our own country that seem not to be bearing fruit for the sustenance of heart-hungry humanity.

The Renaissance had its roots in the realm of scholarship. Indeed, it seems to have been so largely inspired by scholars that it has sometimes been called "The Revival of Learning," since it led to a great interest in Greek and Roman literature. But the Renaissance was far more than

[1] A sermon preached in the Church of the Air Service, transmitted by the Columbia Broadcasting System, October 27, 1935.

a revival of learning. When the minds of men began to be renewed, there followed the invention of printing, new methods of making paper, the discovery of America and other lands, the exploration of routes around Africa and about the Indian Ocean, the use of the mariners' compass, a struggle for religious freedom, and the abolition of the feudal system. There came also a new view of the universe, chiefly through Copernicus and Galileo, despite the terrific opposition of churchmen. Nor must we forget the effect on art, letters, and architecture. Especially must we remember the effect on the religious life of the world. It helped to liberate the minds and souls of men, in fulfilment of the promise, "Ye shall know the truth and the truth shall make you free." Truly the Renaissance marked the beginning of a new era for humanity.

Today there are evident signs of renaissance in religion. As seldom before the words of the Man of Galilee are appropriate: "See the fig tree and all the trees. As soon as they put out their leaves, you see them and you know without being told that summer is coming. So when you see these things happen you must know that the kingdom of God is at hand."

If you wish me to tell you some of the many leaves that I see putting forth on the tree of modern life which indicate that springtime, or renaissance, in religion is at hand and that the summer, therefore, is nigh, I will try to do so, even though time forbids more than a mere mention of several of the many swelling shoots which I discover.

First of all, I observe a deepening desire on the part of men for the truth, the whole truth, and nothing but the truth. If, therefore, the quest for learning five hundred years ago brought in the Renaissance in history, how much more will not man's deepening desire today for spiritual truth help to introduce a renaissance in religion?

Again, it is easy to see that among thoughtful men there is a fresh recognition of the existence of a spiritual power at the root of the universe. Many of our greatest scientists and philosophers are speaking more freely of God, however much they may reject conventional, ecclesiastical concepts of deity. This is largely the result of scientific investigation in recent decades. Without question, the necessity for change in man's conceptions of God as new light came from various sources did tend for a time to lead many not merely into skepticism and agnosticism, but frequently into forms of atheism. In surrendering outworn conceptions of God there was danger for a time of denying His existence. There was danger that in removing intellectual and theological tares much good wheat on which the souls of men are nourished would be destroyed with the weeds. Now, as perhaps never before, it is recognized that while

frequently there may have been conflict between science and theology, science and religion are comrades—not antagonists.

Another leaf easily discovered putting forth on the tree of modern life is a growing recognition that man is essentially a spiritual being and is not to live by bread alone. At the same time one finds an increasing conviction that "the real universe is a spiritual universe in which spiritual values count for everything."

One notes a general admission of ethical and moral weakness on the part of humanity and the consequent peril to our civilization. A few months ago Sir Alfred Ewing, a former President of the British Association for the Advancement of Science, passed away. While still President of that Association, he declared that man is ethically unprepared for the benefits conferred on him in this marvelous age, and morally unfit for the responsibility involved. "The command of nature," said Sir Alfred, "has been put into his hands before he knows how to command himself." Certainly there is an increasing conviction that better conditions in the world are impossible except as the life of man may be spiritually renewed; a fresh recognition of the truth, "Ye must be born again."

Another leaf one finds putting forth on the tree of modern life is a constantly enlarging appreciation of the moral majesty and the spiritual supremacy of Jesus of Nazareth, in word, life, and sacrificial death. It would have been easy to bring you the words of many notable leaders of our time as to the growing influence of the Man of Galilee. Only a few months ago the well-known historian, H. G. Wells, declared that although he does not call himself a Christian, he places Jesus first among the great men in history, and accords him that place by virtue of his teaching of "the profound importance of the individual under the Fatherhood of God and the conception of the kingdom of heaven." Such teaching, says Mr. Wells, marks "one of the most revolutionary changes of outlook that has ever stirred and changed human thought." "But," he continues, "the world began to be a different world from the day that doctrine was preached, and every step toward wider understanding and tolerance and good-will is a step in the direction of that universal brotherhood Christ proclaimed."

Churches may be failing but the figure of the penniless, peasant Teacher, who on Calvary cried, "Father, forgive them, for they know not what they do," looms larger and larger. Men may be slow to pay the price of true discipleship to Him, having a fellowship with His sufferings, but certainly His figure appears more majestic with every passing century, and increasingly the life of mankind is being judged and influenced by His standards.

No mortal can with him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.

One finds this leaf also putting forth on the tree of modern life: a gradual acknowledgment that in Christ may be found a solution for humanity's gravest problems if only men are willing to follow Him even to Calvary. The Greek Satyrist, Lucian, who wrote about the middle of the second century, referred to Jesus of Nazareth as a "man who was fixed to a stake in Palestine and who is still worshipped for having introduced a new code of morals in life." Speaking of the disciples of the Nazarene, Lucian added that their master had persuaded them to believe that they were brothers and that they would live forever. Slowly indeed does the idea of brotherhood gain way in human affairs, but it is certain that it makes progress with every passing century, and men today are thinking increasingly of religion in terms of brotherhood. There is a growing demand that if men look up to God as their father and pray for the coming of His kingdom on earth, the principle of brotherhood must be applied to every human relationship. Hence the steadily increasing demand that war be outlawed, that men of every race be given equality of opportunity, that a narrow nationalism be abolished, and that righteousness prevail in the world of economics. In a word there is a constantly growing requirement that religion be taken into all the unredeemed areas of life, and that "if any man love God, let him love his brother also." A sure proof that the kingdom of heaven is at hand is found in the men and women of every race who are determined to give the eternal Christ a chance to manifest His power in all the relationships of their lives.

Especially inspiring is the fact that young people are emerging who are taking life and religion more seriously than did many of us in youth, or even now. It is my privilege to address many groups of young people, north and south, east and west, and I dare affirm that they are as dependable as the youth of any generation. Certainly many of them are insisting that life be lived more largely according to His teaching and sacrificial example. They are less interested in formal ecclesiasticism; they are more deeply interested in vital religion.

Mingling with the young people especially, again and again am I constrained to exclaim, "It is springtime; it is springtime." Constantly do I see birds flying northward. I also see the fig tree of life putting forth new leaves. A new day dawns for humanity in spite of all the clouds and storms. But do not misunderstand me! It is not likely to

be a springtime of jonquils and daffodils, of apple blossoms and bluebirds, and gentle zephyrs from the orchards. The ice is thawing under the springtime sun, but it may go down-stream with a terrific crash. It may destroy many of our pleasure craft and the bridges over which much of the traffic of life has moved, but new craft will be constructed and new bridges will be built. Reformation follows renaissance. A new day is at hand and "he that sitteth on the throne saith, Behold, I make all things new"—"I am recreating all things."

It is an hour when the religious forces of the world should dedicate themselves afresh, seeking in every way to cooperate with their brothers in all lands and races in hastening the reign of God throughout the earth. We are not blind to the distressing conditions in many parts of the world. In some respects conditions are dark indeed. The Medieval Age was a dark period in history, but in it spiritual forces were at work that led to the Renaissance, with new light which finally inspired the Reformation, and afterwards came the French Revolution. Such light as is breaking on our paths must inevitably lead to a renewal of life and eventually to reformation, with perhaps moral and spiritual revolution as part of the process. The teachings of Jesus were revolutionary in His day, and they still are revolutionary. There is moral dynamite in the Sermon on the Mount.

New light is breaking. New life is pulsating, in the rising generation especially. But the new life will not be confined in our old conventional bottles, whether they be ecclesiastical, social, or political. A new vintage requires new wineskins, or the wine will burst the old containers and be spilled. We are told that when conditions were favorable for the ark of God to be transported into a new area from the house of Abinadab, where long it had been held, they placed the symbol of Jehovah's presence on a new cart. The expression of our religious experience constantly calls for new vehicles. New architects also and new engineers of spiritual and social structures will be required in building the kingdom of God in the day that is at hand, but we shall be increasingly aware of the reality and nearness of God to the children of men as we make love to both God and man the center and circumference of our religion.

Many indeed are the signs of renaissance in religion. I have mentioned only a few. By faith we may enjoy such a vision as that given to the apostle when he saw a new heaven and a new earth wherein dwelleth righteousness.

Out of the darkness of night,
The earth rolls into light!
It is daybreak everywhere!

# THE ORIGINAL LANGUAGE OF THE GOSPELS

## New Testament Scholarship Challenged

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The greatest advance in centuries in New Testament studies was made within our own times. It came about when Adolf Deissmann casually picked up in a library a new section of the Berlin Greek papyri, and because he saw the name of a friend signed at the bottom of one page, was led to read on. His reading convinced him that the Greek of the sheet was like the Greek of the New Testament. Further study strengthened the conviction, now accepted without question, that the Greek of the New Testament is not an artificial language, nor "a language of the Holy Ghost," as a German theologian once described it, but bears a close resemblance to the common Greek spoken in the Græco-Roman world of the first Christian centuries.

Within the last forty years, documents by the hundred thousand have come to light from the rubbish heaps of Egypt, providentially preserved in the sands of that country—private letters, business letters, tax lists, property returns, meat bills, nurses' receipts, invitations to dinner, wedding invitations—which have given us a picture of the life of the common people of the Græco-Roman Empire in the early Christian centuries, have illustrated the literary forms of the New Testament, and have shed new light on its vocabulary, grammar, and syntax. Nor do we appear to be at the end of these discoveries in Greek papyri. A little over four years ago there were discovered in Egypt the Chester Beatty papyri of the Gospels, Acts, Pauline Epistles, and Revelation, the oldest manuscripts of the New Testament up to that time, which take us back to the early third century. Since then, the British Museum has recorded, among a collection of papyri acquired two summers ago, two imperfect leaves (four pages) and a small scrap which come from an unknown Gospel. Still more recently, the John Rylands Library, Manchester, announced the discovery of a leaf of St. John's Gospel which Professor Deissmann would date in Hadrian's reign (A. D. 117-138), if not in that of his predecessor, Trajan.

Over against the fact that the New Testament comes to us in Greek, and that, with some reservations, the colloquial Greek of the day, must be set the phenomenon that Jesus and his immediate followers were Aramaic-speaking Jews. How is it that the Gospels which contain his story

and teaching have not come down to us in his native language? We might naturally have expected that the story of him whom the common people heard gladly would have been preserved to us clothed in the homely dress of the language in which it was uttered.

All the more might we have expected the Gospel story to have been transmitted in Aramaic when we consider how evidently the Aramaic background shows up on the surface of our Greek Gospels. The surname of Simon—Cephas—for example, is genuinely Aramaic, *kēphā,* "rock" (John 1:42). The term "Boanerges" in Mark 3:17 probably goes back to the Aramaic *benē regēsh,* "sons of rage," an epithet which suits the men who later would have wiped out a Samaritan village by fire from heaven for an act of inhospitality that they had suffered (Luke 9:52-54). Thomas, another disciple of Jesus, is the Aramaic *tōmā,* "twin." In such names as Bartholomew, Bar-Jonas, Barsabbas, Barabbas, we have the appearance of the Aramaic *bar,* "son." The place where Jesus was crucified, Golgotha, is in Aramaic *golgoltā,* "skull." Martha, that perfect type of the housewife who thinks of hospitality only in terms of an elaborate spread, bears a name most appropriate in its Aramaic, *māretā,* "lady" (lady bountiful, shall I say?). Thus one could go on. Though there may be differences of opinion among experts as to the Aramaic derivation of particular words, there is no question of Aramaic coloring after this fashion in the Gospels.

Now there has come a scholar of the first rank, Dr. Charles C. Torrey, professor of Semitic Languages in Yale University, to assert that the Aramaic influence in early Christianity was much more extensive than this. He contends that the four Gospels of our New Testament were originally written in Aramaic and that our Greek Gospels are merely translations of these Aramaic originals. He has gone below the Greek to what he thinks was the original underlying Aramaic text, and has offered a retranslation into English of such a restored text in a book, *The Four Gospels: A New Translation* (Harper and Brothers), the outcome of over forty years of work in his chosen field.

The result of the publication of Doctor Torrey's translation, with the accompanying essay with which he supports his thesis, has been the precipitation of a merry battle between Greek scholars in the New Testament field, on the one side, and Doctor Torrey and other men in the Semitics field of study, on the other. Prof. D. W. Riddle, of the University of Chicago, and Doctor Torrey crossed swords in counter articles in the *Christian Century.* Dr. Edgar J. Goodspeed, also of the University of Chicago, attacked Doctor Torrey's contention in the staid pages of the *Atlantic Monthly.* Dr. J. A. Montgomery, of the University of

Pennsylvania, gave a most favorable review of Doctor Torrey's book in the *Journal of Biblical Literature,* while in a later issue of the same journal Prof. Millar Burrows, now of Yale University, supported the translation hypothesis. On the other hand, Prof. Ralph Marcus, of the Jewish Institute of Religion, New York, a Jewish scholar with a wide knowledge of the Aramaic field, registered in the *Harvard Theological Review* a general skeptical attitude to Doctor Torrey's results. Doctor Torrey replied to Professor Marcus in the *Journal of Biblical Literature,* and others have continued the debate on the question.[1] English scholars have been slower in entering the lists. One of the first to do so, Prof. C. H. Dodd, of Oxford University, concludes a review of Doctor Torrey's book with these words: "We shall do well to be somewhat reserved about the new theory of Gospel origins. . . At the very least, this book powerfully confirms the belief that, whatever may be true about the date and composition of our Greek Gospels, they preserve materials still bearing plainly the stamp of their origin in the environment of primitive, Aramaic-speaking, Palestinian Christianity, and therefore standing very near to the historical Life and Teaching they record. Doctor Torrey has offered a hard nut to crack."

What is the basis upon which Doctor Torrey rests his work and makes his claims? "As is now well known," he says, "the mother-tongue of Jesus of Nazareth, of the Galilean villagers, of the people of Jerusalem and Judea, in short, of all Palestine, was a fairly homogeneous dialect of Western Aramaic. This had been the language of the land for centuries, and it continued to be the vernacular until long after the Apostolic age. The speech of the common people of Galilee differed in some noticeable respects from the Judean dialect; the literary language however was uniform, not only throughout Palestine, but also in the Jewish Dispersion. Wherever a word or phrase is quoted in its original form, in the Gospels or Acts, it is Aramaic. This was the language used all the time by Jesus and his disciples, and by all those with whom they spoke, in the varied transactions and discourses recorded in our Gospels.[2]

From the time of the return from captivity in Babylon, Aramaic, a kindred language to the Hebrew in the Semitic family of languages, gradually ousted Hebrew as the language of the Jews. Hebrew survived in the services of the synagogue and in the New Hebrew, a lineal descendant

[1] Two of the latest articles, that of Prof. T. W. Manson, "The Problem of Aramaic Sources in the Gospels," in the *Expository Times,* Oct., 1935, and that of Prof. George A. Barton, "Professor Torrey's Theory of the Aramaic Origin of the Gospels and the First Half of the Acts of the Apostles," in the *Journal of Biblical Studies,* Oct., 1935, come very close together in some of their conclusions on the Aramaic element in the Gospels.

[2] *The Four Gospels,* pp. 249f.

of the ancient Hebrew, used as the language of instruction in the rabbinical schools, surviving as a spoken language in certain circles in Palestine well into the Christian centuries, and preserved for us in the Midrashim and other rabbinical literary remains. Due to the large and important Greek-speaking Gentile communities in and near Palestine many of the Jews, Jesus undoubtedly among them, spoke Greek as a second language. But Aramaic was the native and general language of the Jews of Palestine in the days of Jesus and of the early Church.

That the Galilean dialect of Hebrew differed in some details from the dialect spoken around Jerusalem is attested by the incident recorded of Peter in Pilate's courtyard, when he was accused of being a Galilean by those around the fire with him: "Of a truth thou art one of them; for thy speech maketh thee known." Apparently the Galileans slurred their guttural letters in some way, in contrast with the more accurate pronunciation of those letters by the Judeans.

The Galilean dialectic differences, however, are of minor importance and need not be taken into account. The important fact which Torrey stresses is the existence, scanty though its actual remains may be, of a literary Aramaic language uniform throughout Palestine and the Dispersion, which has close approximations to the literary and popular forms of the language of Palestine in the time of Jesus. In other words, a vehicle was at hand for the writing of the Gospels in Aramaic had the desire been present. Some critics of Doctor Torrey's findings stress the scantiness of the Aramaic remains on which he bases his work and the lateness of date of some of it. Not all take this ground, and there is no doubt that those who do make too much of their contention.

It might be of interest to point out that what remains we have of this literary Aramaic reveal it to be an excellent instrument for the craftmanship of the writer, a fact which may be surprising to the student of literature. It had a vocabulary, a simple syntax, and a flexibility that made it, in Doctor Torrey's words, "the natural vehicle of a clear and flowing prose style." Thus it was well-fitted to be, as it became, a world speech. Aramaic possesses the art of prose narrative, sharing this with Hebrew and other Semitic languages. It is not so generally recognized that on the poetic side also Aramaic stands very high. Doctor Torrey points out the remains of Aramaic verse in the Gospels, but Dr. C. F. Burney, in a work, *The Poetry of Our Lord,* completed just before his death, preceded Doctor Torrey in demonstrating that much of Jesus' teaching follows the rules of composition of the Hebrew poetry of the Old Testament.

We will now turn to note some of the results of Doctor Torrey's work.

Some proper names which have always been a puzzle to commentators, and which Doctor Torrey explains on the basis of the misunderstanding of the original Aramaic, may first be noted.

The epithet, "the Cananæan," applied to Simon, one of the Twelve, in Matthew 10:4 and Mark 3:19, has present a difficulty of interpretation, which has been resolved by reference to Luke 6:15, where the same Simon is called "the Zealot." Much has been made of the fact that Jesus numbered among his immediate followers one who believed that the only way to bring in the Messianic kingdom was by way of the sword. But Doctor Torrey shows that the word *Καναναῖος* is a gentilic in *–an, Qānānai,* an adjective formed from the name *Qānā,* doubtless Cana of Galilee, following a familiar Semitic model; so that we should read, "Simon of Cana." Luke, puzzled by the expression, read it as *qannai,* "zealot."

We read in Matthew 27:32 of "a man of Cyrene, Simon by name," who was compelled to bear the cross of Jesus. Imagination in the service of exegesis has loved to play around this man from North Africa who, on a casual visit to Palestine, was pressed into this service for the Master and honored with the bearing of the Cross. But again Doctor Torrey is destructive of established exegesis. "It seems certain," he says, "that Simon was not a Cyrenean (*qurenai*), but a farm-labourer (*qurwai*)," for "in both the square character and the script of the Aramaic papyri *nun* and *waw* are sometimes made exactly alike, as can easily be shown." This reading is supported by the parallel passages in Mark and Luke, where Simon is described as "coming from the field." It is possible that the imaginative preacher has a wider field for exegetical flights with the new reading than with the old. If Doctor Torrey is right, the man who bore the cross was no bourgeois on a tour of the Holy Land, but a farmer, of the very backbone of the nation.

The Greek text of John 4:7 should read in translation: "There cometh a woman *from* Samaria," a geographical absurdity in the light of the previous verses. Our usual translation tries to get over the difficulty by rendering, "a woman *of* Samaria." Doctor Torrey sees here the word *Shām'rāyē,* "Samaritans," and so gets the reading, "a woman of the Samaritans," i. e., a Samaritan woman.

Like the Hebrew, written Aramaic lacked vowel-points, and a word or phrase might be given different meanings according as one set of vowels or another was applied to the consonantal text. It is easy, also, to mistake one letter for a very similar one and so to arrive at a doubtful reading. Or the text itself might be in error and translation simply repeat the error. Many of Doctor Torrey's readings are arrived at by a reconstruc-

tion of the text where he believes the consonantal text was misread or at fault. A number of these reconstructions are now offered:

Instead of the usual reading of Matthew 5:48: "Ye therefore shall be perfect, as your heavenly Father is perfect," Doctor Torrey reads: "Be therefore all-including (in your good will) even as your heavenly Father includes all." This, he believes, gives point to verses 43-47 preceding. The disciples are to show kindness *to all men,* even as their heavenly Father makes no exception. Doctor Torrey presupposes the underlying Aramaic form to be *g'mar,* which he reads in the active, not the passive form, and so gets the meaning he offers. I am not certain that Doctor Torrey has chosen the correct Aramaic word here. Nor am I convinced that the text needs any change, if the Greek word τέλειος is understood in the context which Doctor Torrey here insists upon, not as demanding an impossible imitation of God, but as invoking a perfection in the human attributes of kindness, love, good will—attributes wherein men may show themselves "likest God."

The clause of the Lord's Prayer, "Lead us not into temptation," has been a difficulty to commentators and to pious souls throughout the ages. It seems to imply that God deliberately forces us into tests that prove quite too strong for our weak natures. It makes us pray for an avoidance of tests, though Jesus himself had to face them, and though experience proves that only from tests does endurance come. Doctor Torrey gets over the difficulty by reading: "Let us not yield to temptation." The Aramaic idiom, however, which he offers as the basis of this reading is scarcely convincing. In the morning service of the Jewish prayer-book occurs this prayer: "Bring us not into the power of sin, or of transgression or iniquity, or of temptation or of scorn: let not the evil inclination have sway over us." The Greek text is a fair attempt to render the original, but must be interpreted in the light of its Hebrew background.

In Mark 7:3 there is a curious verse explanatory of Jewish custom: "For the Pharisees, and all the Jews, except they wash their hands πυγμῇ (or πυκνά, undoubtedly an attempt to explain the earlier and more difficult reading), eat not, holding the tradition of the elders." This word πυγμῇ is variously and hopelessly rendered in current translations and their marginal variants by "with the wrist," "up to the wrist," "up to the elbow," "diligently," "with a handful of water." (One wonders why "pugnaciously" was omitted from the suggestions!) In resolving the difficulty here, Doctor Torrey sees a very common confusion between the Aramaic letters *daleth* and *resh.* Instead of *lgmr* (*ligmār,* "at all"), the translator read *lgmd* (*ligmod*), which he rendered by πυγμῇ. Thus Doctor

Torrey secures this reading: "For the Pharisees, and the Jews in general, do not eat at all without first washing their hands, holding fast to the tradition of their ancestors."

A verse most difficult of interpretation is Mark 9:49: "For every one shall be salted with fire." Early scribes tried to explain this clause by the addition of another, which appears in our A. V.: "and every sacrifice shall be salted with salt." Doctor Moffatt did not know what to do with the text as it stood, and in despair offered an interpretative translation: "Everyone has to be consecrated by the fire of discipline." He seems to have felt that this translation needed some interpretation also, for in a footnote he gives this somewhat dubious comment from Professor Menzies: "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future." Doctor Torrey attacks the difficulty in another way. He notes that in the preceding verse there is a quotation in Hebrew containing the word *hā'ēsh,* "the fire." He thinks that in verse 49, the verse in question, there occurred the word *bā'ēsh,* the participle of an Aramaic word meaning "become spoiled." The translator naturally supposed that verse 49 was a further quotation of O. T. Hebrew, and so translated this word as "with fire." But the verse was in fact Aramaic. Translate it as such and a perfectly intelligible reading results: "Whatever would spoil is salted." This agrees well with the comment on salt which follows.[3]

The ordinary translation of Luke 17:22, "The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it," does not suit the verses that follow. What the disciples were longing to see was the second coming. By the recognition of a peculiar adverb of the Judean Aramaic, with which Luke was not familiar, Doctor Torrey would offer what he thinks a more satisfactory reading: "He said to the disciples: Days will come, when you will greatly desire to see the day of the Son of Man but will not see it."

In John 5:36 the clause, "But I have greater witness than that of John," introduces a comparison of Jesus and his works with John and his works that the context does not demand. Doctor Torrey sees here an example of translation Greek and makes the clause read, "But I have the witness of one greater than John." The greater witness is God himself. This reading does seem to bring the verse in line with verse 32 and the whole context.

My own studies long ago convinced me that the Aramaic ancestry

[3] With Doctor Torrey's suggested reading of this verse compare that of Doctor Couchoud, in "Was the Gospel of Mark Written in Latin?", translated by Prof. M. S. Enslin and published in this journal, January, 1928, and of Dr. Rendel Harris, in "An Unrecognized Latinism in Saint Mark," in the *Expository Times,* June, 1924.

of at least certain elements in the Gospels is a factor to bear in mind continually. I have suggested,[4] for example, that Matthew 6:28, "Consider the lilies of the field, how they grow," is a mistranslation of the original Aramaic, and was due to the mistaking of one letter for another. The translator read פרה Aram. "grow" in his text, which he translated by *αὐξάνω*, when the text really read פרח "bud, sprout, blossom," which required to be translated by *ἀνθέω*. The correct translation would then be: "Consider the lilies of the field, how they bloom."

I have thought it possible also[5] that, by choosing the wrong meaning of a preposition which had two meanings, the translator rendered Matthew 5:39 as: "Resist not evil," when the other reading of the same preposition would have given him the reading which certainly suits the context better: "Do not stand upon your rights."

With these examples I close my illustrations of the possible gains to the text of the Gospels from a recognition of the Aramaic originals, in whole or in part. If, however, the Gospels as we know them appeared first in Aramaic, as Doctor Torrey maintains, it is natural to ask how they disappeared without leaving a trace. We will let Doctor Torrey answer: The most potent cause of the disappearance of the Aramaic Gospels was not persecution, nor conflagration, nor the breaking off of local tradition. It was the new relative position occupied by the Greek-speaking branch of the Christian church. Partly because of the calamities which came upon Palestine, but far more because of the surprising growth and spread of Christianity westward, the leadership soon passed over into Greek hands. The new sect gained its first recruits in Israel, indeed, and they were very numerous; but the great majority of the Jews grew more and more determined in their opposition. The leaders of the Jewish-Christian Church found it best to cut loose from their people, and to adopt for religious use the language of the Gentiles."[6] I would add that the climate of Palestine would not be conducive to the preservation of papyri, which, in the humble beginnings of the Christian Church, would be the only material available to the Jewish Christians. Aramaic Gospels, if such existed, would stand little chance of surviving in the climate of Palestine.

The subtitle of this article is "New Testament Scholarship Challenged." This challenge arises from Doctor Torrey's assertion that the four Gospels were written wholly in Aramaic, primarily for Jews, and at an early date. Our Greek Gospels, he says, were only translations of these original

[4] *Crozer Quarterly*, Jan., 1933.
[5] *Canadian Journal of Religious Thought*, Nov.-Dec., 1930.
[6] *Op. cit.*, pp. 264f.

Aramaic Gospels, made when the Jewish-Christian Church found it necessary to cut loose from their people and to adopt for religious use the language of the Greek-speaking branch of the Church whose growth had been so surprising and rapid. Doctor Torrey would date Mark exactly in the year 40, Matthew soon after, Luke next, and John about the year 60.

Doctor Torrey's contention constitutes a most provocative challenge to New Testament scholarship. It is very doubtful if he can maintain his thesis. The most painstaking and devoted work has been given to the question of the character of the four Gospels and of their relationship to each other, by English, American, and Continental scholars for the last half century. Out of their work certain general agreements have been arrived at with respect to the Gospels. If, however, the Gospels originated wholly in Palestine, and all were composed toward the beginning of the Christian Church, then much of the work that has been done has gone for nothing and the problem of the relationship of the Gospels must be attacked afresh.

So, too, with respect to the idea of the Early Church. The common view has been of the Church as developing only slowly, as the vision of the disciples of Jesus enlarged. Jerusalem, with the natural conservatism of its Jewish connection, served always as a drag upon the wider movement. But if the Gospels were written close to the beginning of the Christian faith, then we would be forced to think of the Church as springing full-blown, universal in its outlook, from Jerusalem. The view of the development of the Church that is presented in the Book of Acts must undoubtedly undergo some modification, but that does not mean that Doctor Torrey's theory must necessarily be accepted. His theory, if true, would plunge us into a sea of problems.

Doctor Torrey has helped us to see more clearly, however, that the Aramaic background of the Gospels must be taken account of to a greater or lesser degree. If not of the four Gospels complete, there may be at least direct translation from Aramaic documents in part. I think it would be a strange thing if something of what Jesus said, if not what he did, were not preserved in writing and had formed one of the Gospels before the Gospels to which Luke refers in the first verse of his Gospel. There can be little question but that oral transmission of Jesus' words would first be in Aramaic, and that these must have come over into Greek at some time, with peril of mistranslation in the process.

We can reconstruct the form and color of the landscape which formed the background of Jesus' life and activity. We owe Doctor Torrey a great debt if in any way he has brought us nearer to the actual words of the Master and to any degree thrown fresh light upon their meaning.

# BOOK REVIEWS

THE PERSON OF CHRIST. L. W. Grensted, M. A., D. D. New York: Harper and Brothers. 1934. Pp. xx, 292. $3.00.

THIS volume attempts to face again the problems of the Person of Jesus. The emphasis, by which this is attempted, is from the point of view of experience, rather than from speculation. Early in the book one comes across this statement, summing up what had gone before: "We have seen the unreality of attempts to separate the Jesus of History from the experience of the first disciples. That there was, and is, an inner, individual life which was utterly His own remains true. But into that shrine we may not enter." This is the key to Doctor Grensted's theme. The author recognizes the difficulty which is faced in this effort of his; for in the history of the church men have had many experiences—and so many Christs. So while the approach of experience leads men finally to the assumption that Jesus is God, it likewise lies open to grave dangers because of the dissimilarity of human beings.

Needless to say, a considerable amount of ripe scholarship appears in the discussion of this sacred topic, and it is all of a very high order. Most of the material is what one would expect arising out of the historic characters and councils of the past. But the peculiar contribution of the author is in his psychological keenness, and what he brings to bear on the subject from this standpoint. Especially good is his handling of the matter of fantasy, which plays so large a part in the discussion of the psychological approach to Jesus. One of his most telling utterances is as follows, answering the question as to whether Jesus is to be included in the fantasy of human leadership: "The answer again is that whenever the church has tended to lapse into fantasy, Jesus has once more held it uncompromisingly to fact. He has not made life easier for man, but harder. He has not promised men escape from death, but has shown them how to die, alone, betrayed, defeated."

Gradually, the author leads his reader on to the conviction that the "acceptance of or surrender to Christ is an activity of the self in response to an action upon the self." The Jesus of history and the Jesus of the lives of men blend in faith, rather than in philosophy, and the result of this is the life of the Christian made more effective day by day. When the question of Jesus' manhood is faced in this volume, one finds the author in direct conflict with Harnack's idea that by an apotheosis Jesus ascends to the place of God, as he says "this fails altogether to give the conception of God its full meaning, even for experience, since a God who arises from below as a development or apotheosis of human nature is a very different matter from a God who acts from above upon the world of his creating."

After a lengthy discussion of the effect of Platonism upon Christian thinking, and its consequent shortcomings and dangers, the following lines indicate what the Christianity of today claims about Jesus: "The claim is clearly this, that a certain definite person, who lived nearly two thousand years ago, is wholly one with the creative forces which move in the world today. It is the assertion that past and present are linked in a unity that is more than a sequence of consequences, or than an expression of an eternal idea—that which was wrought on the Cross is not vaguely universal in its effects, but individual and direct. It is only the theologians who

have concerned themselves about universalism. The cry of the believer in every age has been, 'Jesus died for me.'" At the close of the chapter on the Manhood of Jesus there is a sentence of great wisdom, often overlooked by those who are too anxious to get back of the documents to the psychological forces active in their origin. Evidently our author thinks that, in the exercise of cleverness, many critics try "to make the picture complete by restoring precisely those elements which seemed to the Gospel writers to be unimportant."

There is much that is helpful, even brilliantly helpful, in the arguments presented, and yet one ends the book with the feeling that however much we labor over this great mystery, it is still as much as ever a mystery. Perhaps that is what the author feels himself. God in Christ is experienced. It is quite unlikely that such a truth can ever be wholly explained.

GEORGE F. FINNIE.

A SYNOPSIS OF THE FIRST THREE GOSPELS. Albert Huck. English edition by Frank Leslie Cross, Oxford University Lecturer in the Philosophy of Religion, from the Ninth German Edition, revised recently by Hans Lietzmann, Professor of Church History in the University of Berlin. Tübingen: J. C. B. Mohr (Paul Siebeck). 1936. Pp. xx, 213. Price, RM. 4.80.

HUCK'S *Synopse der drei ersten Evangelien* has long been recognized as the standard Harmony of the Synoptic Gospels in Greek, not only in Germany but among scholars everywhere. In order to make it still more serviceable to students who, while familiar with Greek, found the German titles and notes perplexing, this English edition has been prepared. The principal change in this new edition has been in the *apparatus criticus*. This has been thoroughly revised and simplified. Only the significant textual variants have been noted, save in a few sections marked by the symbol †. In these sections a fuller apparatus is printed to enable the teacher to introduce his students to the textual study of the Gospels. In former editions the Johannine parallels have been grouped in an appendix. In the present edition in place of this appendix the references to the Johannine parallels have been inserted in square brackets in the body of the text itself.

The plan of this harmony, which has made it of particular value to the student, is to print the text of each Gospel continuously, word for word, in its proper column and in unaltered order, repeating the corresponding parallel passages as often as this principle demands. Thus the form of the harmony is independent of any particular theory about sources. The appearance of this volume in English dress meets a long-felt want. It should prove of inestimable service.

MORTON S. ENSLIN.

PHILEMON AMONG THE LETTERS OF PAUL. A New View of Its Place and Importance. John Knox. Chicago: The University of Chicago Press. 1935. Pp. ix, 59. $1.00.

PROFESSOR KNOX has made a fresh study of the little page letter to Philemon and has reached some startling conclusions. The letter is far more than a note asking the owner of Onesimus to treat kindly the returned runaway slave. Paul's purpose is to urge the owner to give him (Paul) this slave in whom he has seen much promise. Actually it is not Philemon but Archippus of Colosse who is the master. Philemon is overseer of the Christian churches of the Lycos valley and resides in Laodicea. He is to exert his influence upon Archippus. Thus this little letter which is delivered

first to Philemon for his perusal is the much debated "letter from Laodicea" (Col. 4:16). Apparently Paul's request was granted. Onesimus fulfils Paul's hopes and becomes a Christian leader. He is in later years the bishop of Ephesus to whom Ignatius, while en route to Rome to martyrdom, devotes a long part of his letter to the Ephesians. These conclusions are interesting, but more is to follow. Professor Knox accepts Professor Goodspeed's hypothesis that Ephesians was the production of a Paulinist who after gathering those letters of Paul known to him wished to provide an adequate introductory epistle. This hitherto nameless Christian was none other than Onesimus the erstwhile slave. Naturally Onesimus included this little letter which, despite the fact that it was to seem so insignificant to later Christians, had had so great a significance for him personally. If this hypothesis is correct, it would appear to undercut Goodspeed's contention that the Book of Acts provided both the impetus for a collection of Pauline letters and the information as to where they might reasonably be found. Surely Bishop Onesimus would not have found Acts necessary in either direction.

Despite the sensational conclusions the argument is closely knit together and not implausible. It will repay reading.

MORTON S. ENSLIN.

DESIRE AND THE UNIVERSE. John K. Shryock, Ph. D. Philadelphia: The Centaur Press. 1935. Pp. 352. $3.50.

BELIEVE it or not, the title of this volume introduces to a good and unusual book on religion. It is good, because its contents cover the major fields of religious inquiry, i. e., history of religion, psychology of religion, and philosophy of religion. The minute index enables the inquirer to find the author's answer to most questions the word "religion" suggests.

It is a good one, also, because the author has justified his right to publish his views by reason of long residence in varied religious cultures; by his acquaintance with acknowledged authorities in special fields of investigation; and by experience in teaching in the Graduate School of the University of Pennsylvania. Again, it is good because its literary qualities give pleasure while adding knowledge. It is not a task to read it.

Its unusual character is seen in its intimate blending of the results of historical and psychological and philosophical approaches to the study of religion. The concluding chapter condenses the extended discussion found in the preceding pages. While he believes that religion is both a means and an end, in this volume he considers it as means only. The end is God, and in Him alone does man find happiness.

The volume is unusual in that it has the flavor of a lecture-room seminar. The reader can almost see instructor and student in the interplay of question and answer, witty repartee, and spontaneous humor; almost hear reports on assigned readings and discussions; and certainly hear the precise statement of conclusions reached, given with conviction and high idealism.

Another unusual feature is that stated by the author, viz., ". . . the treatment is by problems, rather than by geographic and historical classification," since "all religions of the world wrestle with the same problems." This method compels emphasis on philosophy with the solutions offered by the great ethnic faiths as illustrative material. This gives a hint for the title of the book, *Desire and the Universe.* The volume has four parts: Part I. Our Desires and the Universe; Part II. Religious Formulas; Part III. The Emotions in Religion; Part IV. Religion as Behavior.

The "our" in the caption, Part I, is the clue to the author's conception of the race's religious experience. Man, by reason of his psychical nature has a large share in creating his ideas about the universe and his motive is to satisfy desires. But the number of desires, varying from desire for physical comfort to desire for moral perfection, and involving emotion and intellection and conation, makes an idea-created universe no simple matter.

On the other hand, "our" universe is not simply what we make it, but it is given to us. Environment checks and thwarts desire, and varies from that of Paleolithic man, or Patagonian savage, to that of our present universe unbounded as yet by the most powerful telescope and microscope.

To interpret his environment, whatever its extent or nature, in terms of cause and effect is to satisfy desire to know and to master it for personal happiness. To interpret it in terms of purpose is to satisfy desire to know and master it not only as a mechanism by which to achieve his ends, but also to know and to master himself and his fellows, in order to achieve individual and social perfection. Desire must be directed and controlled in order to secure complete and personal satisfaction. "Mankind has endeavored to do this by means of religion."

*Desire and the Universe* is a good and unusual book, and its title may stimulate desire to know what is in it. If so, some desires of many readers will be satisfied.

MILTON G. EVANS.

MEN OF ZEAL: The Romance of American Methodist Beginnings. William Warren Sweet. New York: The Abingdon Press. 1935. Pp. 208. $2.00.

PROFESSOR SWEET has many books on American Church History to his credit and their acknowledged value lies in large measure in their interpretation of the social order which has influenced and affected the church as well as the religious thinking of the country. The present work is no exception.

Constituting The Drew Lectureship in Biography for 1934 it sets the life stories of these leaders of primitive Methodism in the midst of the social situations in the British Isles and America at that time. The scattered settlements along the Atlantic seaboard and the failure of the established church to serve the needs of the pioneer people gave rise to the evangelical ministrations of certain preachers deeply touched by their destitution. Thus, before the coming of the Methodists from the Mother Country, Devereux Jarratt, "The Forerunner," carried the gospel throughout the wilderness regions of Virginia.

The Irish migrations brought the local preacher Philip Embury to New York in 1760 and Robert Strawbridge to Maryland in the same year or, perhaps, 1766. The controversy as to which one has the honor of first establishing Methodism in this country may never be decided nor is it of any consequence in the light of the service each rendered in promoting evangelical Christianity in the New World. It was upon the marvelous success of these two men and the energetic support of the fascinating Captain Webb, that John Wesley sent out his own missionaries, who, at times, seemed to underestimate if not disregard the achievements of these early, independent Methodists.

The victory of the Colonists in the Revolutionary War made possible the formation of Wesley's type of an Episcopal church, the old order having been destroyed by the gain of political independence. But the usual moral laxness following the War required new forms of discipline and organization so that the Church in America

soon differed markedly in many respects from the original order of the Old Land as established by Wesley.

Though this book is of distinct value for the student of early American Christianity it scarcely maintains the high record of the author. It reveals all too clearly the tendency toward looseness of statement so often characteristic of the paper written and read from the platform for popular consumption. R. E. E. Harkness.

William Penn and the Dutch Quaker Migration to Pennsylvania. Professor William I. Hull. Swarthmore College Monographs on Quaker History. Number Two. Swarthmore, Pa. 1935. Pp. 445. $4.00.

For long William Penn's relationship with the Dutch and other European Protestants, especially the Pietists, has been a matter of conjecture. What caused the large and rapid influx of these people to Pennsylvania shortly after the Proprietorship was established? Was it purely a religious affinity or did Penn create something of a Land Co'Operative whose shares were sold among the common folk of the Continent for the purpose of swiftly colonizing his Province?

These are questions dealt with by Professor Hull in this comprehensive and accurate study. The conclusion seems to be that Penn was motivated by profound religious interests, but though he may not have formed a specific organization to promote his proprietory enterprises he nevertheless lost no opportunity to advertise his vast schemes in America.

His first two visits to Holland and Germany were in 1671 and 1677, some years before his king rewarded him with the landed estate. By the time of his second visit (1677), however, Penn had become a trustee if not the real founder of the colony of West New Jersey and his trip had without doubt the distinct purpose of interesting the Labadists of Amsterdam in this Jersey project. The Labadists, who under the guidance of Jean de Labadie had formed a Protestant community, had certain Quaker resemblances and having been persecuted for their faith and practice, it was evidently thought by many of the Quakers that they might be interested in the West Jersey settlement. They, however, refused to respond to Penn's overtures and, migrating to America, organized communities in Maryland.

Whatever the motives of these initial visits to the Continent certainly those which followed his Proprietorship of Pennsylvania were mixed. A Dr. John Northleigh, reporting Penn's sermon preached in Rotterdam, 1686, remarks: "Some seriously look'd upon the Preacher to come to propagate the Gospel that was here planted among that odd sort of Christians [Quakers]; other Waggs, more witty, thought that his coming was only to get some more Proselytes or Planters for his large Plantations in America."

And the author states: "Quaker statesman and colonizer that he was, Penn did not hide the light, either of his religion or his colony, under a bushel, but resorted to the pen, the press, and the promoter to make them seen and known of all whom he could reach in Europe. Indeed, thanks to him . . . Pennsylvania was probably the best advertised of all the American colonies; and even the 'super-salesmen' of our own day cannot vie in advertising achievements with Penn, Furly, Telner, and Longworth."

Nevertheless, Pennsylvania was the Quaker experiment in colonization and government as Massachusetts was of the Puritans and Rhode Island was of Roger Williams and his associated Baptists. And the work was well done. Penn's *Frame*

*of Government* will always hold its high place among the documents of political constitutions. And the early protest to slavery, voiced by the Dutch Friends of Germantown in 1688, will forever bring honor to their names for its genuine sympathy in their fellow men and its wholesome interpretation of Christianity.

R. E. E. Harkness.

Loaves and Fishes. Hereward Carrington. New York: Charles Scribner's Sons. 1935. Pp. x, 274. $2.00.

This book, if one is to accept the statement of one of the blurbs, is "a study of the miracles, of the resurrection and of the future life in the light of modern psychic knowledge." Like most such statements, it does not, to say the least, underestimate the scope of the book.

The early part of the book deals with the psychic phenomena of the Bible, the background of the life of Jesus and a comparison of the life of Jesus with that of other messiahs. The second considers the miracles and attempts to explain just a few in the light of the findings of psychic research. The last discusses the resurrection as a psychic phenomenon and its bearing upon the question of immortality.

The book is extremely interesting as an apology for psychic research. It leaves one with a feeling that it would be interesting to know more about the work being done in this field. As for giving the explanation of the miracles which it promises, well, gentle reader, save your time. The miracles are still as inexplicable as ever. What a remarkable discovery!—to make possible even a good understanding of what took place, let alone an explanation! Those few which he has felt offered material enough for study he "explains" by telling of modern psychic cases which are similar. It may, however, be said to his credit that he deals with his material in a careful, unexaggerated way.

As an illustration of the point of view of those interested in psychic research this book is excellent; as a study of the miracles, it leaves much to be desired.

John W. Thomas.

Youth's Work in the New World. T. Otto Nall. New York: Association Press. 1935. Pp. v, 216. $1.75.

Youth, emerging from college halls seeking to find their place in modern life, too often face a long struggle and repeated disillusionment. Beyond this lies despair for some, and such gloom is quite apparent even in the shelter of academic institutions. We are too aware of all this. But one wonders whether, after all, the situation is being seen in any adequate perspective. Is it a job that is the primary need, mere employment, or is it a vocation? If the latter, then youth is not faced with inevitable gloom. If youth are looking for jobs merely, they may very well face profound despair. But youth familiar with some great fundamental ends of living, dreaming dreams of new worlds still unborn need not—cannot despair though they often go hungry.

Otto Nall, conscious of youth's critical situation in our present scene, but even more aware of opportunities which await youth presents in this volume the interviews with twenty-five recognized leaders in all walks of life. These leaders do not offer maps for the new kingdoms of tomorrow, but swing wide doors of boundless possibilities in all directions. The areas covered include medicine, art, law, diplomacy, writing, music, labor problems, public service, sport, missions, and many others.

Among those interviewed are Doctor Mayo, Zona Gale, Rockwell Kent, Stanley Jones, Francis Perkins, Walter Damrosch, Henry Wallace, Muriel Lester, Michi Kawai, Rabbi Silver, and Kirby Page.

Questions for further study and discussion and reading lists are provided. Youth convinced of their careers can well restudy their aims through some chapter of this book. Youth, still uncertain or confused, may find here a new vision which will fuse their aspirations to a career and directions for finding the new trail of creative living. This is a guide-book to satisfying creative living for moderns who face not simply a crumbling civilization but the civilization which is even now rising from the ruins about us.

PAUL J. BRAISTED.

PRESENT THEOLOGICAL TENDENCIES. Edwin Ewart Aubrey, Professor of Christian Theology, the Divinity School, University of Chicago. New York: Harper and Brothers. 1936. Pp. x, 245. $2.00.

THEOLOGICAL thinking is always a reflection of the cultural tendencies of an age. When some clear-cut idea gains the ascendancy, theology is simplified thereby. But complexity and confusion, such as mark our own day, result in a number of conflicting voices attempting to interpret the Christian faith for the day. It is always a useful thing to pause and take stock of the storehouse of concepts that are struggling for mastery. Professor Aubrey has done that for the present with great skill. He is well aware of the dominant movements within the field, and is exceedingly able as an analyst.

The opening chapter of this book deals with the problems facing theology in the present cultural crisis. Then follow four chapters which constitute a survey of the principal theological movements that are current. These are grouped and captioned as: Modernism, Dialectical Theology, Neo-Thomism and Naturalism Versus Supernaturalism. A concluding chapter summarizes the trends and points out the problems demanding attention. The author professes to be trying to present points of view as their apologists would do, a worthy aim in which he is only partly successful.

The chapter on "The Dialectical Theology" impressed the present reviewer as the best in the book. There is a lucid account of the roots of the Barthian dialectic in that of Kierkegaard, who in turn is only to be understood in the light of his protest against Hegel. The development of the Crisis Theology under Barth and the later breach between Barth and Brunner are clearly expounded. One is not so sure whether Reinhold Niebuhr will enjoy the company into which he has been thrust.

Another high spot is reached in the fifth chapter where the author interprets scientific developments, including method, technique and influence. He indicates three types of reaction to the scientific development of the past few decades: humanism, theistic naturalism and neo-supernaturalism. The author's own opinions are reserved for a future volume, and it is confidently expected that this will be one of the major issues with which he will deal.

Recent writers have many of them acknowledged that one of the most perplexing problems today is the problem of knowledge. The one surprise is that Professor Aubrey does not give it a place of more major importance in describing current tendencies. It is certainly much to the fore in such writers as Streeter, Weiman, Lyman and others, and is at the root of such problems as the relation between theology and the other sciences. We shall hope to hear from the author later on this subject.

In the meantime he has our gratitude for this excellent interpretation of contemporary theology.

A. Stewart Woodburne.

An Interpretation of Christian Ethics. Reinhold Niebuhr. New York: Harper and Brothers. 1935. Pp. 244. $2.00.

*An Interpretation of Christian Ethics* is the published form of lectures delivered by Professor Niebuhr at the Colgate-Rochester Divinity School under the Rauschenbusch Foundation. They represent the author's conception of the Christian criterion of conduct and its implications in the realms of social relations.

Basic to his criticism is a conviction of the inadequacy of the positions of orthodoxy and liberalism. His own position is developed under the name of prophetic Christianity. The orthodoxy that he describes is pretty much Calvinism; the liberalism that he criticizes is often rather nebulous. It is not quite fair to lump all liberals together for his criticisms do not apply to many of them, perhaps most of them.

The fundamental criterion for conduct according to the Christian ethic is the law of love. Orthodox Christianity was pessimistic in that it dismissed to a future life the possibility of applying this standard to economics and politics. On the other hand, liberal Christianity according to the author has been too blandly optimistic as to the possibility of persuading mankind to follow the way of love. To the former Niebuhr would say that this Christian ethic posits a possibility although it is ideal and can only be approximated relatively. To the latter he would say that the perfection of it is an impossibility. Hence his rhetorical description of the Christian standard as an "impossible possibility," which is another way of calling it realistic idealism.

The Christian criterion is love. But what chance is there of putting it into operation in a world of such glaring inequalities as ours? Niebuhr believes that the primary task is to achieve justice, or to create a society in which justice can be achieved. That is basic to making the love ideal relevant in politics and economics, the realms in which people are actually interrelated. Just how justice is to be achieved is a moot question. Is violence ever justified? Is not-violent resistance the Christian way? Or does the way of the cross call for non-violent non-resistance, or even asceticism? These are problems that the author discusses frankly and fearlessly.

There is a decided lack in the "Interpretation" of the developmental character of ethics. The roots of the ethics of Jesus for the author are metaphysical rather than anthropological. "They proceed from a transcendent and divine unity of essential reality, and their final fulfilment is possible only when God transmutes the present chaos of this world into its final unity" (p. 56). This interpretation carries with it an impoverished view of man's nature. Here and there we have a recognition that man has contributed something to moral development. A history of ethics would seem to compel a larger acknowledgment to human reason in the discovery and creation of moral values. A liberal Christianity that recognizes God in the moral process will remain for many a more dependable philosophy for Christian ethics than that presented here.

Despite this criticism, we must cordially thank Professor Niebuhr for giving us a stimulating and thoughtful discussion. It is an interpretation with which we must reckon, and contains much of permanent value.

A. Stewart Woodburne.

ETHICAL ISSUES CONFRONTING WORLD CHRISTIANS. Daniel Johnson Fleming, Professor of Missions, Union Theological Seminary, New York. New York: The International Missionary Council. 1935. Pp. vii, 280. $2.00.

IN this book, Doctor Fleming has brought together considerable and valuable material that cannot be overlooked by the church and its missionary work. While the book is largely concerned with our mission work in other countries, it has a direct bearing on Christians at home. This is a book ministers and laity can well read with profit, and also it can be used in study and discussion groups. The present situation at home and abroad make the discussion timely and appropriate.

The book is divided into four main sections. The first section has to do with the economic question confronting Christians. What should be the attitude of the church toward receiving gifts? Some contend that money is impersonal. Let the church get money for its work where it can; the moral element is in the men that make the money. Before the gift is received the responsibility does not belong to the recipient; it is a matter between the giver and God. Others contend that the church must take into consideration the source of the money. The church should be in the right and should not shirk its task in the matter. The religious press for years has discussed the question, by referring to it as a "double standard of ethics," using Biblical arguments on both sides. The church needs to be concerned about where it gets its money and where it is invested. In 1934 the Clerical Pension Board of the Church of England surrendered £50,000 in securities of Vickers, munition makers. Their contention was that the church is responsible and could not be a part to the manufacture of materials of war. The church has a definite responsibility in getting its money and should make adequate investigation before making expenditures.

When money is contributed to missions, where should financial control reside, with the societies that give the money or the recipients? Nationals have made mistakes in spending the money; so have missionary boards. There are cases where the natives' money is expended under missionary control. The control has been transferred to the churches in Japan. The method of support has tended to pauperize some native churches. People are becoming keenly aware of social need and industrial problems. Christianity is concerned with all of life. How far should missions go? Should subsidies be accepted from governments? What attitude should be taken toward labor organizations, etc., when the authorities might be antagonistic? What should be the missionary's attitude when fifty per cent. of the land in China is owned by a few landlords? The church must be militant or it will be outdone by the Communist. The church ought to do a better job than the Communist, for the Christian has more to offer for social change.

The differences in standards of living are recognized as an international problem, one that cannot be lightly passed over. A standard of living "is not a sum of money (cost), but a sum of goods. A standard is a subjective concept; a plane of living is an objective fact. Roughly we may say that the standard of living is what we want; the plane is what we actually get" (page 110). The author suggests that what may have to happen to solve the problem will be a lowering of our standard and a raising of the standard of the Orient. Until this comes about the problem and difficulty will remain to the disadvantage of Christian work.

The second section has to do with national ethical issues. Should the missionary accept armed protection from his country? There is wide difference of opinion here. Missionaries in a number of instances have requested that they be allowed to go at

their own risk without any protection from their country. But the United States can interfere. Our country takes the view that an injury to a citizen is an injury to the nation. A missionary is a guest. How far ought he to go in matters that are not in harmony with the ideas of the country he is working in? Where there is need, injustice, etc., is the missionary to be content to minister to the spiritual life and do nothing to irritate the authorities? It is a complicated problem, for missions and missionaries must deal with governments, and governments with missionaries.

The third division is concerned with racial and cultural questions. The Christian church has a responsibility in the world's population problem. The population of India, China, and Japan is larger than can be adequately supported for the best advantage of all. There is a density beyond which population cannot pass and allow people a full life, physically, mentally and morally. Nations are interested in this question, but thus far have been unable to do much about it. Immigration will only temporarily solve the problem. The Christian church generally agrees that there is such a problem. Some groups think the solution is in conception control; others that this method is out of harmony with moral and Christian principles.

The last section deals with the personal and religious. The question of religious liberty is an old one, yet ever recurring in varied forms. This section is most interesting and will raise questions in the reader's mind. We may well conclude with the words of the author: "Modern missions must, therefore, let the religion of Jesus Christ function in such a way as to give expression to absolutely disinterested good-will."

ALFRED L. POLLOCK.

CHRISTIAN ETHICS. Johann Michael Reu, Professor at Wartburg Seminary, Dubuque, Iowa, and Paul H. Buehring, Professor at Capital University, Columbus, Ohio. Columbus: The Lutheran Book Concern. 1935. Pp. x, 482. $2.50.

THE present volume is a thoroughgoing exposition of Christian ethics from the Lutheran point of view. That is to say the system of ethics that is presented is at once theonomous and Bible-centered. Since by the fall man lost his original goodness, his nature is depraved and he would be incapable of an autonomous ethic that would be tenable. At the same time the will of God has been revealed in the Bible so that revelation furnishes the standard of evaluation. Granted these premises, the case for Christian ethics is worked out with logical clarity. Perhaps the least successful attempt to be logical is in the definition of ethics as "the science of the moral" which is tantamount to describing ethics as the science of the ethical. It leaves the principal term undefined.

The view of human nature which our authors assume is certainly not very inspiring. Though man was created morally good, he became depraved by the fall. This sinful nature is at the root of all evils, individual and social, so that the problems of social ethics ultimately resolve themselves into problems of individual morality. Only by transforming persons can we better political and economic relations. The authors quote with apparent approval the old adage that "the virtues of the heathen are but glittering vices." There is this to be said by way of mitigation that according to the divine plan of salvation even sin could not rob man of his personality, the capacity to choose between good and evil.

The most disappointing aspect of the book is the discussion of social ethics. It is stated explicitly that every social theory and institution must be judged by "the infallible touchstone of the Word of God recorded in Holy Scripture," despite the

acknowledged fact that the Bible has nothing to say of direct bearing on some of our problems. The treatment of the tremendous problems of industrial, political and interracial ethics that baffle men today is scant and unsatisfying. There is little guidance as to what would happen were we to carry the spirit of Jesus into these areas of human life. The book offers a striking contrast at this point with Niebuhr's work reviewed in this issue.

A. Stewart Woodburne.

Religion and Science. Bertrand Russell, F. R. S. New York: Henry Holt and Company in The Home University Library. 1935. Pp. 256. $1.25.

The problem of the relation between religion and science is like the problem of poverty—always with us. Yet it is perennially interesting. It need scarcely be said that Bertrand Russell's contribution is delightfully readable. He is very much at home in describing such points of tension as come for attention in the chapters dealing with "The Copernician Revolution," "Evolution," and "Demonology and Medicine." To be sure, much of the story is familiar owing to the monumental work of the late Andrew Dickson White. Nevertheless it is retold in an epitomized form that will interest the general reader perhaps more than White's more complete work.

Bertrand Russell's conclusions are rather inconclusive. He recognizes the place of religion in the social life and in the experiences of many individuals, but appears very vague as to what that place is. It is becoming increasingly clear that the crux of the problem lies in the sphere of epistemology, and this is where religious people will find the author least satisfying. Here he begs the question of validity by assuming that scientific validity comprises the whole of it. Religious people make assertions; they sometimes frame them in the form of eternal truths. But Russell rejects their knowledge value because they are not checked by the tests of science. For him all knowledge seems to belong in one category, the scientific. At least one has to remain agnostic as to the validity of religious assertions.

Back of this discussion one can discern quite evidently the naturalistic and somewhat mechanistic philosophy of the author. He even rejects the position which many scientists take today, that scientific laws are no more than statistical averages, as not deterministic enough. He can work up a fervor that is almost religious in his enthusiasm for the regularity of natural phenomena. His argument against free will is of a piece with the whole tenor of the book. He says: "I, for one, cannot find in myself any specific kind of mental occurrence that I would call 'will.'" One would like to ask whether that comment applied even to the writing of that sentence. The entire last half of the book is colored by Mr. Russell's naturalism to the extent that it prevents the study from being thoroughly objective. Despite these criticisms, it must be said that the book is a thoughtful discussion, and deserves wide reading.

A. Stewart Woodburne.

The Freedom of Man. Arthur H. Compton. New Haven: Yale University Press. 1935. Pp. 153. $2.00.

This volume by one of our most eminent physicists is based on the Terry Lectures delivered at Yale University in 1932. It gives expression to the author's conviction of the bankruptcy of mechanistic theories of the universe and of life. One reason for that conviction is based on the great amount of contingency in the processes of nature. All science is based on faith in the reliability of nature. But that reliability

cannot be asserted with mathematical precision. What were once considered as static laws are now deemed to be at best statistical probabilities. When one comes to study the behavior of living organisms, particularly where motives enter as determinants of action, the laws of physics are quite inadequate to account for the facts.

Science uses the method of the hypothesis as a working basis for further procedure, even when the hypothesis cannot be fully established. Faith in such hypotheses and principles is justified when tests made lead to dependable conclusions. In that way "faith in God may be a thoroughly scientific attitude, even though we may be unable to establish the correctness of our belief. Such a faith is presumably based on the experience that the hypothesis of God gives a more reasonable interpretation of the world than any other" (p. 75).

From the biological standpoint Compton describes the good man as he who has learned the laws of nature and adapted himself so as to make them serve his advantage. Man learns nature's laws and when he turns them to his advantage, he finds nature friendly. Only when he refuses to act thus, does he find nature hostile. In other words, God is friendly when we learn and obey his laws. And this is quite as much a moral matter as physical. So there is scientific argument, according to our author, for the freedom of man to work out his own destiny. For he lives not by science only, but by faith in the intelligence and goodness of God. This is in brief the argument of a book that is fascinatingly and arrestingly written.

A. Stewart Woodburne.

Creative Society. A Study of the Relation of Christianity to Communism. Professor John Macmurray, University of London. London: Student Christian Movement Press. Pp. 196. 1935. 5 shillings.

Professor Macmurray gives us in this little volume a penetrating discussion of the genius of Communism and of the Christian movement. He shows in what respects their goals are alike, and in what they differ. Each is concerned to give a philosophy of human life. Each offers tacit recognition to an element of fear in human experience, a fear of insecurity, isolation, and death. That fear is overcome in both by a recognition of man as a part of the whole of things. In Communism that is described as "the process of history"; in Christianity it is a unified world with God as the purposeful, creative power in control. The Communist accuses the Christian of creating a world of illusion as a defence-mechanism against fear.

In some cases the author admits that Christian thinkers have resorted to an idealizing process that is illusory. But the religion of Jesus is thoroughly realistic. It suffered no loss of concreteness in being universalized. Jesus' religion, while depicting the truth about man and the world in terms of "the Kingdom of God," yet recognized that the actual state of affairs falls far short of that truth. Jesus gave as a primary principle for overcoming fear and isolation the new commandment to love.

"There are two fundamental positive motives for human action—hunger and love" (p. 113). The one goads men to cooperation for the mastery of those things which overcome physical needs. Love is self-transcending, and a recognition of other persons is integral to the fulfilment of one's own life. Communism concentrates on the temporal aspect of life, resting its case on the hunger-urge, and recognizing only economic determinants. In this it defeats its own purpose, for without the love-motive which Christianity contributes, there is no adequate basis for community life. A Christianity that would fail to recognize the hunger-motive would

be as inadequate as a Communism that left out the love-motive. Contemporary Christianity must be as alive to human physical needs as Communism. Then it must draw on the power of love as the propulsive power to bring about the kind of corporate life that will contribute most to a life of security and welfare.

A. Stewart Woodburne.

Man the Unknown. Alexis Carrel. New York: Harper and Brothers. 1935. Pp. xv, 346. $3.50.

Doctor Carrel, research scholar of the Rockefeller Institute, is an outstanding physiologist, and won the Nobel prize in 1912. In this book he assembles the available knowledge from the sciences concerning human nature. The conclusion that there are many gaps in that knowledge is expressed in the title of the book. Nevertheless our knowledge is growing with astonishing rapidity, as the book shows.

One of the needs of the day is for a restatement of the Christian view of human nature. The old doctrine of man is totally inadequate for our scientific age. The new interpretation must begin with the findings of the sciences, and consequently a book such as this is of fundamental importance to the theologian of today. It is of interest to notice a complete lack of scientific dogmatism or dependence on a mechanistic interpretation of the universe. Doctor Carrel is ready to acknowledge that there is more to be said about "Man the Unknown" than the scientists can tell us. Religion is a pathway to other dependable knowledge.

One of the things that impresses the reader is the author's thorough-going emphasis on the integral unity of human personality. Take two examples. In discussing diseases he says, "In illness the body preserves the same unity as in health. It is sick as a whole" (p. 112). Again referring to the problem of the relations between soul and body, he says tersely, "There are no such relations. Neither the soul nor the body can be investigated separately. We observe merely a complex being, whose activities have been arbitrarily divided into physiological and mental" (p. 118). Surely here is a pronouncement of science with which we must come to terms in diagnosing human needs and unfolding a message of salvation. It suggests to us that every human need has religious significance, and that salvation must be for man in his integrity. This is but one suggestion growing out of this book—a really great book that every Christian thinker and preacher ought to read and ponder.

A. Stewart Woodburne.

By Pacific Means. Manley O. Hudson. New Haven: Yale University Press. 1935. Pp. 200. $2.50.

The first four chapters of this book comprise four most informing lectures on developments in provisions for the pacific settlement of international disputes, delivered by Professor Manley O. Hudson at the Fletcher School of Law and Diplomacy, March, 1935. In these lectures Doctor Hudson, from an exhaustive study of international law and cases of dissension, presents examples of many pacific settlements of critical differences between nations through the medium of the Permanent Court of Arbitration established in 1899, by means of the League of Nations, the Permanent Court of International Justice (1920) and recent treaties such as the Kellogg-Briand Peace Pact. The pacific agreements attained by nations on some most serious problems have been much more numerous than the people of the world generally realize and

the argument presented is that such cases abundantly prove the possibility of achieving permanent and peaceful decisions in all their difficulties provided governments would but refer their international grievances to the institutions established for this purpose. A strong plea is thus made that the United States should join the League of Nations.

The latter half of the book contains nine very important documents illustrating the ways by which nations have sought—and agreed—to settle their differences without recourse to war. When one reads, for instance, Article 2 of the "pact of Paris" (1928): "The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means," which was solemnly signed by representatives of sixty-three nations of the world, one wonders, as the facts of the present in the Orient and Africa arise, why the signature and the promise of a nation through its authorized statesman is not as honorable and sacred as is that of any ordinary private citizen in the normal affairs of life's engagements. Are all such treaties signed by each respective signatory with his tongue in his cheek? Does that which would be considered wilful deceit and criminal in all other relationships of life have no such significance in these international bonds? Is it true that Christian and legal obligations are not binding upon men when they are dealing with the lives and homes of the peoples in the political gamble of the nations?

R. E. E. Harkness.

Sören Kierkegaard. His life and Religious Teaching. John A. Bain, M. A., D. D. London: Student Christian Movement Press. 1935. Pp. 160. 4 shillings, 6 pence.

The literature dealing with the great Danish thinker, Sören Kierkegaard (1813-1855), available in English, is meagre. For that reason we are greatly indebted to Doctor Bain and to the publishers for this compact little volume. It tells the story of his life, the backgrounds of his developed philosophy, and gives the reader a real insight into his principal teaching. On account of his profound influence on such men as Unamuno and Barth, it is important that we have an introduction to "the gloomy Dane."

Kierkegaard's philosophic positions are best comprehended in the light of his opposition to Hegel. He felt that Hegel was quite wrong in emphasizing reason, and trying to explain the universe dialectically. The reason that is impossible is the existence of sin which gave to the world an irremediable irrationality. Hegel's synthesis of the thesis of God and the antithesis of sin was repulsive to him. He accepted on the other hand the traditional Augustinian doctrine of original sin. Hegel's philosophy of history was also a target of his attack, because he maintained that there is a qualitative difference between Christianity and the other historic faiths.

Kierkegaard's life was full of tragedy and a sense of futility. His ascetic habits and failure to take up any employment gave a twist to his character. Notwithstanding these defects, he was a great defender of the necessity for the individual to live in right relations with God, and gave a vital impulse to the religious revival which the Danish people experienced.

A. Stewart Woodburne.

WHY DO MEN SUFFER? Leslie D. Weatherhead, Minister Brunswick Wesleyan Church, Leeds, England. New York: The Abingdon Press. 1936. Pp. 224. $1.25.

MR. WEATHERHEAD has conferred a real favor upon us in permitting us to share his thinking regarding the perennial problem of suffering. He writes with discernment and sanity, and his book gives evidence that he has wrestled with this problem for many years. His approach is that of the good minister who is continually being asked to interpret experiences and who must have a philosophy of life that works in difficult circumstances.

"The painfulness of pain," says the author, "depends largely on the condition of the mind." The more highly developed, the keener is the sensitiveness to painful experiences. There is a positive aspect often neglected, that a man's safety often depends on his capacity for feeling pain. It is an indication that all is not well, and some adjustment is necessary. "It is better to be a man in pain than a cabbage in ecstasy." The way to the avoidance of pain involves the righting of wrong conditions that bring it about. Oftentimes suffering is due to human ignorance or moral incapacity. Weatherhead quotes a statement that dishonest mortar was to blame for nearly all the damage from the San Francisco earthquake. There is much needless suffering because man's moral capacity has not kept pace with his scientific achievement.

The crux of the problem of suffering is, of course, connected with belief in God. If God be both all-loving and all-powerful, why should there be suffering? Our author has a good deal to say that helps toward an answer. As pointed out above, he shows that suffering has positive value for life. Again the fight against suffering and other evil is one of the first means through which character develops. The chief emphasis is that God himself is the great sufferer who understands, sympathizes and loves. Suffering may be and ought to be a glorifying and refining influence as it was with Jesus. Weatherhead has given us a book of both homiletical and pastoral value, the product of a rich ministry.

A. STEWART WOODBURNE.

POPULAR HINDUISM. *The Religion of the Masses.* L. S. S. O'Malley, retired member of the Indian Civil Service. New York: The Macmillan Company. 1935. Pp. viii, 246. $2.50.

THE religion of the masses of India's peasant population is something that one would scarcely guess from the works on Brahmanism and Hinduism. The latter is metaphysical and largely centered about the worship of Vishnu and Siva. But the former is animistic, polytheistic and thoroughly suffused with demonolatry, magic, caste, and the veneration of ancestors. The available literature on this subject in English is meager, and largely confined to particular areas or tribes. In fact that is the best way to study it, because it varies so much from place to place and from community to community. There is now available a considerable number of specific anthropological works of individual tribes and castes. Mr. O'Malley has performed a real service in summarizing within the compass of a single volume the general tendencies and trends in religion at the lower levels of Indian culture. The work is carefully done, and presents a faithful and, on the whole, accurate picture.

The chapters dealing with "Worship and Ceremonies" and "Godlings and Evil Spirits" contain what might be called the core of popular Hinduism, and the main features are depicted with clarity and accuracy. Two suggestions from one more

familiar with South India may be offered. One is that Divali, or the Festival of Lights, described on page 123 is also celebrated in South India under the name Dipavali. The other is that the worship of the god, Aiyanar, to which reference is made on page 141, is characteristic of the Tamil area, but not of the entire Madras Presidency. The chapter on "Modern Deifications" is valuable inasmuch as it assembles material only found in scattered references heretofore, and also illustrates one of the characteristic phases of popular Hinduism as a living religion.

Every man or woman going to work in India, whether as civil servant, missionary, educator, or business man, ought to read this book and digest it. It will help him or her to understand and interpret much of the activity of the people which otherwise would be enigmatical. The book is a good corrective to the wide-spread notion that India is a land of "superstitions." These beliefs and rites are not just superstitions, for they are part of a religion that is actively functioning.

A. Stewart Woodburne.

The Doctrine of the Ṣufis. (Kitāb al-Ta'arruf li-madhhab ahl al-taṣawwuf.) Translated from the Arabic of Abu Bakr Al-Kalabadhi by A. J. Arberry, Assistant Keeper of Oriental Books and manuscripts in the Indian Office, London. New York: The Macmillan Company. 1935. Pp. xviii, 173. $3.75.

This is the translation of an early Sufi text of which Mr. Arberry published an Arabic edition in 1934. Its value is that it defines the doctrines of this sect of Muslim mystics in their own concepts. Even at so early date, the author indicates considerable difference of opinion as to the derivation of the word "Ṣufi." He lends his support to the word *sūf* (wool) having reference to the coarse garment they wore.

The transcendence of God is interpreted through language thus: "'Before' does not outstrip Him, 'after' does not interrupt Him, 'of' does not vie with Him for precedence, 'from' does not accord with Him, 'to' does not join with Him, 'in' does not inhabit Him, 'when' does not stop Him, 'if' does not consult with Him, 'over' does not overshadow Him, 'under' does not support Him, 'opposite' does not face Him, 'with' does not press Him, 'behind' does not take hold of Him, 'before' does not limit Him, 'previous' does not display Him, 'after' does not cause Him to pass away, 'all' does not unite Him, 'is' does not bring Him to being, 'is not' does not deprive Him of being. Concealment does not veil Him."

In describing Sufism a number of striking phrases occur: "Sufism means being at ease with God." "It is the cleavage of the conscience to God." "The Sufis are children in the lap of God." But the whole work is a detailed description of Sufi doctrines. It is divided into seventy-five chapters, each of which deals with a distinct phase of thought. We are greatly indebted to the author for his careful translation of this very important text.

A. Stewart Woodburne.

Thinking Straight About the Bible. Josiah Blake Tidwell, Professor of Bible in Baylor University. Nashville: Broadman Press. 1935. Pp. 152. $1.25.

The subtitle of this volume is "Is the Bible the Word of God"? The author says most emphatically that it is and appeals to the Book itself to confirm his thesis. Its indirect and direct claims are considered and a chapter given to the justification of these claims. Another chapter is devoted to the presentation of certain great biblical truths, which are held to be "basal and all inclusive." The book closes with a chapter on the study of the Bible.

A quotation or two will give the point of view of the writer: "We have in the Bible the inspired Word of God." "Inspiration is not inspiration at all unless it somehow extends to the words." The warnings against "making any changes in what is recorded in the Bible" (Deut. 4:2; Rev. 22:18, 19), "are terrible warnings and refer not merely to the thoughts, but to the very words of the Scriptures." "All of its teachings must be accepted and revered as the inspired revelation of God." "It was given us of God. It is, therefore, final and authoritative in all matters of faith and conduct. None must sit in judgment on it or its teachings. All other teachings are to be tried by it." "Probably the most important matter of all is, that we shall oppose any and all theories, whether philosophical or scientific, that contradict the Bible." These are just a few examples of what the author calls "Thinking straight about the Bible."

RITTENHOUSE NEISSER.

HEAVEN—AN ANTHOLOGY. Compiled by a Religious of the Sacred Heart. New York: Longmans, Green and Company. 1935. Pp. xiii, 193. $2.00.

ROMAN CATHOLIC literature of the world has been drawn upon to make possible this collection of beautiful thoughts, in poetry and prose, concerning the future life of the blessed. The material is arranged in parts, each of which emphasizes some phase of thought concerning the heavenly life, such as, "Abiding Joy and Happiness," "The Beatific Vision," "The Company of Heaven," "Heaven in Holy Scripture."

Although some forms of thought and methods of expression in the book may seem strange to those unfamiliar with the devotional literature of the Roman Church, there are many quotations which are the treasured property of all Christians, such as Montgomery's "Forever with the Lord!" Faber's "O Paradise," Saint Stephen's "Art Thou Weary, Art Thou Languid," Bernard's "Jerusalem the Golden," and the passages from the Scriptures, and from Saint Augustine, Thomas à Kempis and others.

In publishing this anthology, the unnamed author has succeeded well in his purpose of bringing inspiration and hope to his readers.

RITTENHOUSE NEISSER.

THE INDIVIDUAL CRIMINAL: Studies in the Psychogenetics of Crime. Ben Karpman, M. D. Washington: Nervous and Mental Hygiene Publishing Company. 1935. Pp. x, 317. $4.50.

THIS text is the first volume of a series of studies in crime which the author is preparing. Fortunately for the lay reader he combines clarity of writing style with soundness of scientific interpretation. No social worker or minister can read these pages without witnessing to the behavior-images of the five patients, whose case histories are presented and interpreted here, in many persons of his acquaintance; nor can he consider the foolish treatments that homes, communities, public opinion and the forces of the law afford these patients, thus confirming them in increasingly antisocial conduct, and escape the conviction that these treatments are the rule rather than the exception in countless life-situations. Society still deals with petty child offenders and their "heavy" seniors in terms of emotion, prejudice, and fear, rather than understandingly, befriendingly, remedially. The cry of the lonely and the defeated emanates from every page of this clearly documented book. It is not cheerful reading, but it provides timely source information on a humane subject.

The author is a psychotherapist at St. Elizabeth's Hospital in Washington, D. C.

STEWART G. COLE.

RELIGION AND THE CHURCH OF TOMORROW. Fred B. Wyand, Editor. Nashville: Cokesbury Press. 1936. Pp. 222. $2.00.

IN the editor's introduction he recognizes the profound changes affecting our times and the consequent need for churchmen to consider afresh the place of religion in this Power Age. A representative group of church leaders under his stimulus venture to set forth the position of Christianity with reference to evangelism, social action, pacifism, mental health, preaching, Christian education, and the like. Neither missions nor theological direction is included. Among the contributors are Albert W. Beaven, Francis J. McConnell, Ray H. Abrams, Roger W. Babson and Samuel McCrea Cavert.

While many of the conventional Christian trends are reinforced, here and there are stressed genuinely recent concerns of the Christian church. The threat of war-mindedness in the church is held up as an impending danger; the obligation to consider more seriously and understandingly the multiple worries and fears that annoy parish people is presented; the newer mergers of denominations (eleven in thirty years) suggests the possibility of a more timely federation of Protestant forces. Unfortunately stricter editorial control was not introduced to provide a more equal distribution of space to the contributors and a reader's bibliography for the respective themes.

STEWART G. COLE.

THE SOCIAL IDEAS OF AMERICAN EDUCATORS. Merle Curti. New York: Charles Scribner's Sons. 1935. Pp. xxii, 613. $3.00.

THIS text might as well have been entitled "The Social Ideals of American Educators," and with that observation the reviewer identifies this record of social idealism with the native resources of religion. In other words, this book traces the history of the religion inherent in the secular leadership of the school system of America. The work is exceedingly well done, both in documentary and interpretative aspects.

The first hundred pages trace the pre-Revolutionary war period of social-mindedness in public school circles; in most of the remaining chapters the material focuses around a succession of great modern educators, including Mann, Barnard, Washington (Booker T.), Harris, Hall, James, Thorndike, Dewey. The author has succeeded in making these studies more than biographical essays—he has surveyed the expansion of democratic, vocational, scientific and moral ideals as our western civilization has passed through successive stages of development. There are conservative, liberal and radical strains in the woven fabric, and they are in this order of declining strength. The handicap and the hope of the American school system are presented in a scholarly and dispassionate fashion. Today the chief problem of the school centers in the effect of economic forces upon the well-being of the average citizen. For what are schools supposed to educate?

STEWART G. COLE.

ORGANIZED SOCIAL JUSTICE. Printed for the Social Action Department, National Catholic Welfare Committee. New York: The Paulist Press. 1935. Pp. 31.

THIS pamphlet sets forth an economic program for the United States applying Pius XI's great encyclical on Social Life. It bears the signatures of one hundred thirty-one distinguished Catholics. The kernel of the proposal is that a system of occupational groups should displace the present economic order. It is stated that such a scheme is the only proposal that can save us from fascism or communism.

One wonders whether the authors are unacquainted with the cooperative movement. To many it will appear that Kagawa is a safer guide than Pius XI in the matter of economic reconstruction.

A. S. W.

India and Britain: A Moral Challenge. C. F. Andrews. London: Student Christian Movement Press. 1935. Pp. 190. 5 shillings.

One of the vital elements in our Christian faith is its power of self-criticism. This book is a fine example of such a mind disciplining itself in the light of existing conditions. It is a frank call for Britain to employ more humane and Christian attitudes toward India, and a confession that there has been too much racial domineering and political and economic imperialism in the past. To the degree that the British fail to treat the Indians as equals, do both peoples suffer. The friendship of the Indian people might still be won were Britain to give them complete autonomy.

The book is written in dialogue form, the conversations taking place between British and Indian students at Oxford. It is excellently written. It must be acknowledged that it is to the credit of the British people that they will print and circulate such self-criticisms as Mr. Andrews has written. The reviewer would express his appreciation for the admirable work being done by the Student Christian Movement of Great Britain in publishing books of high merit at very reasonable prices.

A. Stewart Woodburne.

Peace With Honor. A. A. Milne. New York: E. P. Dutton and Company, Inc. 1935. Pp. vii, 232. $1.00.

The reading public owes a debt of gratitude to Mr. Milne and to the publishers for bringing out his popular book in a second and inexpensive edition. It is not necessary for this reviewer to say much concerning the book, for the first edition has been adequately reviewed. But the appendix which Mr. Milne has added, in which he replies to some of the criticisms which the book has brought forth, seems to me to need special commendation. It is to be hoped that Mr. Milne's book achieves, in a large measure, the aim which he sets for it—that of persuading some individuals to a state of peace-mindedness. It seems unfortunate that so many of the people who need to be persuaded to that point of view will not read the book. I commend it, not only because it is delightful to read, but because it is also convincing.

H. P. W.

Contemporary Christian Thought. Charles S. Macfarland, D. D. New York: Fleming H. Revell Company. 1936. Pp. viii, 204. $1.50.

One of the best indices to contemporary Christian thinking is available in the literature being published. This is the means that Doctor Macfarland has employed in the present volume. It is composed of reviews of forty-one books, the majority having appeared in the *Reformed Church Messenger* during the year. The grouping is according to subjects rather than theological tendencies. It makes a convenient volume of reference to recent literature. The reviews themselves are written in a sane and readable style. A short chapter in conclusion epitomizes contemporary trends and tendencies.

A. S. W.

Oil Lamps Lifted. Pearl Dorr Longley. New York: Fleming H. Revell Company. 1935. Pp. 86. $1.00.

This is a volume of verse from the pen of one of our missionaries in South India. It is the creation of one with real poetic gifts. We have here some that are in a fine vein of humor like "The Indian Crow" and "The Educationalist in India." Others reflect the rare gift of describing Nature's glories. "My Hills of Markapur" is rich and colorful in its imagery. Here too are found insights into the sufferings and longings of India's people, such as in "The Sanyasi" and "The Evil Eye." There is throughout an overtone of Christian faith that finds explicit voice in many poems, two of which were written in recognition of the centennial celebrations of "The Lone Star Mission." Certainly many will find delight in these poems, and will look to Mrs. Longley for more.

A. Stewart Woodburne.

God Is Not the Name. Edward Remington Ames. Los Angeles: published by the author. 1935. Pp. 64. $1.00.

The author states in the preface that "no plan of salvation will ever succeed unless humanity first acquires the necessary change of heart." This is profoundly true. Then he argues that the fundamental need is an understanding of the deistic nomenclature of the Bible, and that the restoration of Yahweh worship offers the hope of the world. He would eradicate the words "God" and "Christianity." The argument is from philology. There are three defects in the argument: (1) Comparative philology shows that the words for deity are many. (2) Any word or name is never more than a symbol adopted to convey a meaning. The meaning is basic; the symbol is secondary. We shall never save the world by nomenclature, be it never so scientific, but rather by changing its heart till love prevails. (3) There is an evolution in the conception of deity toward a more refined and more ethical significance, as George Foote Moore shows in his *Birth and Growth of Religion*. There is scant recognition of that fact in this brochure.

A. Stewart Woodburne.

Jesus as Teacher. Henry B. Sharman, Ph. D., Honorary Lecturer in the Department of History, Yenching University, Peking, China. New York and London: Harper and Brothers. 1935. Pp. 172. $2.00.

From the Four Gospels the author has selected and printed those passages which he feels best reveal Jesus in his rôle of teacher. These are arranged in three sections: The Records of Matthew, Mark, and Luke; Messianic Interludes; The Record of John. No comments or explanations are provided save those which are incidental to such titles as the author prefaces to each chapter and subdivision of the book. The text of the English revised version (without chapter or verse) is employed.

Morton S. Enslin.

Songs from the Slums. Toyohiko Kagawa. Nashville: Cokesbury Press. 1935. Pp. 96. $1.00.

Meditations on the Cross. Toyohiko Kagawa. Chicago: Willett, Clark and Company. 1935. Pp. ix, 211. $1.50.

Christ and Japan. Toyohiko Kagawa. New York: Friendship Press. 1934. Pp. vii, 150. $1.00.

*Songs from the Slums*—from the heart of a man "whose lips have been touched with a coal from off the altar"—a man who leads his readers through the full gamut of

human experiences in a city slum, incredible to dwellers upon the hills of life. In high relief against the incredible sordidness of the sunless, drainless alleys of Shinkawa is the companionship of stars seen through his prison bars, the thrill of an opening flower in early spring, the glory of human love and the assurance of an everlasting partnership in the purposes and plans of God. And so—

> "Farewell to paper-pasted walls;
> I get me up
> And shove my shoddy sandals on.
> Throughout this land
> I go to preach
> 'The Kingdom is at hand!'"

Lois Erickson has performed an inestimable service in her superb interpretation of the young-manhood poems of Toyohiko Kagawa.

*Meditations On the Cross* is a devotional study of great depth and singleness of purpose, i. e., facing the full meaning of the cross of Christ as it could only come to one who approached the life of Christ from the unhampered view-point of a first-century Christian—the first century of freely practiced Christianity in Japan. The first chapters deal with the cross as set forth in the Scriptures, while the latter two-thirds of the book deal with the cross and its philosophical application to life, death, truth, prayer, ethics, social movements, etc. Because of its reiterative style, used undoubtedly for purposes of emphasis for the benefit of new or non-Christians, *Meditations On the Cross* is most valuable as a book for daily (or Lenten) devotional study and not for consecutive reading.

*Christ and Japan*—in a comparatively short book Kagawa San has covered in a most satisfying manner, the racial origins, geographical limitations and historical backgrounds of the Japanese people and their nation. The educational system, which has produced ninety-nine per cent. literacy, is explained and in greater detail the religious heritage is recounted. Finally the question, toward which the book has moved, is plainly put—"Shinto teaches reverence. Buddhism teaches transcendentalism. Confucianism teaches the golden mean and the harmonies of life. In the presence of these faiths, does Japan need Christ?"

After an emphatically affirmative answer and after a discussion of the ways and means of presenting Christ to Japan, the challenge thus is laid at the door of the western churches—"Christian work in the Orient is exceedingly and increasingly difficult. The reasons for this are various. A major obstacle is the fact that westerners who pose as Christians oppress the peoples of the East and plunder their territories through ruthless exploitation. The conviction has crystallized among the Orientals that it is futile to bring to the Orient a religion which does not first convert the people from which it comes. In the second place, westerners have taught the Orient that natural science and religion are in conflict. A third obstacle is the imposition on the Orient by the Occident of the capitalistic system which makes men slaves of money. The fourth obstacle is the influence of the westernized cities here in the East which have inoculated the people with a frenzy for speculation. The fifth obstacle is the fact that over-individualistic western Protestantism, with its bewildering number of sects, confuses the Oriental peoples and leaves them at sea as to the true Christian way. There are other difficulties a-plenty.

"It is a sobering consideration that the gospel of Christ has not made the progress

here that was once anticipated. The missionaries are not at fault. The Christians of the world must take the blame."

Dr. William Axling, a true friend of Kagawa San and a faithful interpreter of Christianity to Japan, has here rendered a most virile translation of an interesting and enlightening work.

MARION O. PERKINS.

AN INTRODUCTION TO THE BOOKS OF THE APOCRYPHA. W. O. E. Oesterley, D. D., Litt. D. New York: The Macmillan Company. 1935. Pp. x, 345. $3.75.

A REAL need is realized in this book. Too few Protestants realize the value of these books which have been dubbed "apocrypha," and the light which they cast upon the New Testament. Only occasionally are they printed today in our Bibles, yet they have exerted a very definite influence in the development of Christianity, and have been read with distinct profit in every age. Information about these various books—1 Esdras, 2 Esdras (the "Ezra Apocalypse"), Tobit, Judith, the rest of Esther, Wisdom, Ecclesiasticus (Wisdom of Ben Sirach), Baruch, Epistle of Jeremy, Song of the Three Holy Children, History of Susanna, Bel and the Dragon, Prayer of Manasses, 1 Maccabees, 2 Maccabees—is of course available in R. H. Charles' excellent, but expensive and technical, edition, *The Apocrypha and Pseudepigrapha of the Old Testament,* in the various articles of the several dictionaries of the Bible, and in special volumes and monographs. But a brief survey of them as a whole, intended for the reader who is neither an expert nor an accomplished linguist, has long been needed.

The text of the several books is not printed—that would have made the volume far too large—but a full introduction to each book, including such topics as title, contents, character and purpose, historicity and date, sources, integrity, original tongue, versions, and selected bibliography is provided. The first part of the volume is devoted to prolegomena, including such topics as a survey of the historical background, the nature of the wisdom literature, the apocalyptic literature, the apocrypha as literature, the doctrinal teaching of the apocrypha, its importance for New Testament study, and its history in the church.

The citations from the several books themselves are many and full. Elaborate indices—the one devoted to the passages quoted and commented upon gives the volume almost the quality of a brief commentary—greatly enhance the value of the book. The volume is cordially recommended to ministers and students.

MORTON S. ENSLIN.

THE ANNUAL OF THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH. Vol. XV. 1934-1935. Explorations in Eastern Palestine, II. Nelson Glueck. Philadelphia: University of Pennsylvania Press. Pp. viii, 202. $2.50.

THE author of this volume is a member of the faculty of Hebrew Union College, Cincinnati. He was director of the American School of Oriental Research in Jerusalem in 1932-1933, and Annual Professor of the American School of Oriental Research in Bagdad in 1933-1934. He is a trained archæologist and a pottery expert. This volume is the result of four expeditions into the Moab-Edom-Akabah area in which more than two hundred and fifty sites were carefully studied. Ruined structures, the traces of ancient roadways, broken down kilns, watch towers, the slag refuse from copper furnaces and the humble potsherd have all aided in reconstructing the story of the past. Some most important facts have been presented

by Doctor Glueck. The history of the rise and the fall of ancient civilizations in Trans-Jordania and the Arabah is written in large lines. From 2200 to 1800 B. C. all this territory was occupied by a flourishing sedentary population. Thriving cities, important fortifications along national boundary lines, and excellent highways existed only to decay, leaving but their melancholy ruins as monuments of their struggles and achievements. The reason for their passing is uncertain. It may have been due to the inroads of the Hyksos invaders.

For half a millennium shepherds with their flocks roamed the country and sometimes took shelter in the ancient ruins, then came a turn in the story of the land. From the beginning of the iron age, about 1250 B. C., until the eighth century, civilization again flourished throughout Moab and Edom. The old highways were rebuilt, fortifications again appeared, the land was cultivated and this time there was a signal development of the copper industry throughout the Arabah, the valley running from the south of the Dead Sea to the gulf of Akabah. Here in more than five important centers, as indicated by the numerous furnace ruins, the slag remains, the seams out of which the copper was dug and the abundance of pottery in the vicinity, a great trade was carried on in copper smelting. This was the period, from David and Solomon to Ahaz, when Edom was, for most of the time, subject to Israel. Here is brought to light one of the sources of the wealth of Solomon and probably the chief cause for the conquest of Edom. This was the "land whose stones are iron and out of whose hills thou mayest dig copper" (Deut. 8:9). Minerals in ancient days seem to have been as provocative of international discord as is oil at the present.

The further testimony is that from 700 to 300 B. C. the country was in a state of decay, then the Nabataen peoples from the south pressed into Edom and for three or four centuries occupied it.

A few important deductions may be made from these findings. As Edom was not settled in the land earlier than the middle of the thirteenth century, Israel probably did not pass that way until a later period. Also climactic conditions alone are not adequate to account for the rise and the fall of any civilization. As today political security is the cause of a rapidly developing civilization in that part of the country, so it may have been in the past. Further, archæology, while it is upsetting many theological theories, is at the same time illuminating many obscure chapters in the Scriptures. Out of many important contributions to our knowledge of ancient Palestine none is more significant than those presented in this volume.

I. G. Matthews.

My Father's Business. W. Brooke Stabler, Chaplain, University of Pennsylvania. Philadelphia: University of Pennsylvania Press. Pp. ix, 183. $1.50.

This book contains the author's third series of lectures at the University of Pennsylvania under "The Boardman Lectureship in Christian Ethics."

The first chapter deals with the progress made in business ethics from the days of ancient Greece to the present, and shows that already business has gone the "First Mile" toward higher ethical standards. The next chapter surveys the "Second Mile," and urges the acceptance of a "religious theory" of ethical economy, which subordinates the profit motive, exalts the service motive, and makes its chief aim the "development of human personality." The practical problems which confront the business man in his effort as an individual to apply the principles laid down

are considered in the third chapter. The final chapter is devoted to the problems which he must face as a member of a business group.

The lecturer makes it clear that he does not believe "that the church can establish an economic system that will be valid everywhere for everybody and for all time," and insists that, since "the moral relations between man and man are subject to her judgment and need her active criticism," she must "perform her cardinal function despite mountainous opposition, namely, developing the consciences, the ideals and the aspirations of mankind."

The book is a splendid effort in the direction of bringing "basic Christian truths" to bear upon the ethical problems involved in the fields of business, commerce, and finance. Like those which preceded them, these lectures are virile, challenging, and practical, and are of concern, not only to those who are actually engaged in business, but also to a wide circle of readers who have become keenly interested in these matters because of present economic conditions. A well selected bibliography adds to the value of the book.

RITTENHOUSE NEISSER.

IF THIS BE TREASON. John Haynes Holmes and Reginald Lawrence. New York: The Macmillan Company. 1935. Pp. xiv, 145. $1.75.

READING a play is like describing a picture, there in a confusion of media. The true drama is prepared for the stage, not for the study, and even when acted is dependent upon the actors for its effectiveness. How, then, shall one speak of a play when one means only the text?

The coauthors reveal themselves to be a preacher with a message and a writer with a technique, and the former is the better. (This is no time to discuss that old war-horse, "Which is the more important, what is said or how it is said?") The argument of this drama is, briefly stated—news of the taking of Manila by Japan comes to John Gordon, President of the United States, on the day of his inauguration. Realizing that Brainard, his predecessor, has precipitated this action by his foreign policy, the new President decides that he will avert war by aggressively waging peace.

How he does it is incidental. Why he does it, his philosophy of peace and the counter-philosophy of the war mongers are all important. Gordon is an idealist in a war-traditioned country. Kové, leader of the Japanese people, "is neither more nor less than a dramatic projection of the famous Kagawa." (Introduction p. ix.) These two bring about an unprecedented result. This reviewer found definite interest in the decisive part played by Lord Carrington, British Ambassador to Japan.

The first section of the Introduction, written by Doctor Holmes, is an excellent statement of the purpose of the play. In fact, the whole Introduction is as important as the play, for in it the author of the message has an opportunity to speak "to the motion."

ROBERT E. KEIGHTON.

THE PROGRAM OF PEACE. Joseph Taylor Britan, Chaplain, Presbyterian Hospital, Philadelphia. Findlay, Ohio: Fundamental Truth Publishers. 1935. Pp. 172. $1.00.

THE Introduction to this brief but very positive treatment of War—not Peace—is written by Dr. Charles G. Trumbull, Editor of the *Sunday School Times*. That statement introduces the book to the reader. Its one hundred and seventy-two pages

are a marshalling of Scripture passages, not to present a program of peace, but to prove the inevitableness of war.

"A significant feature of all discussions and plans for obtaining a warless world has been the failure of men to acknowledge the fact that the cause of war is supernatural. War has its origin, not only in the lusts and hatreds of men, but primarily in the evil mind and purposes of Satan." ". . . behind the tumults, wars and chaos of this world there is a supernatural person, evil, shrewd, cunning and of almost infinite power over men, manipulating the affairs of nations with the declared purpose of placing a Satan-inspired man at the head of a unified world government."

All this must be very comforting and encouraging to Mussolini, Hitler and all the Militarists of the world.

R. E. E. HARKNESS.

A WAY TO SOCIAL PEACE. Henry Wickham Steed. New York: Columbia University Press. 1935. Pp. iv, 17-148. $1.50.

THIS is a clear-cut discussion of present-day economic unrest and of several proposed solutions to the problem. The author is a distinguished British publicist, and delivered the lectures, here reproduced, under the Halley Stewart Trust Foundation. The root of the economic troubles of the day is to be found in the mutual distrust which operates in the minds of employees and employers. Until that can be removed no lasting settlement of economic troubles is possible. Examining such proferred solutions as Fascism, Nazism and Communism, Mr. Wickham Steed finds that they foment rather than remove distrust. He takes the position that Professor Edgar S. Brightman defended in an article in THE CROZER QUARTERLY in January, 1935, that these political and economic philosophies, diverse as they are, may be traced to the totalitarian tendencies in the philosophy of Hegel.

The author rightly insists that the way to social peace must be ethical as well as economic. The alternatives discussed have trampled on much of our highest ethics. Man must be master even in the machine age, or else no peace is attainable. No way can ever be satisfying unless it clearly affirms the superiority of the human factor over other factors in industry. This can only come through capital voluntarily surrendering a considerable measure of its sovereignty. There is no suggestion that capital is unnecessary. The author's own convictions are that along the lines of a partnership arrangement between capitalists and employees lies the hope of the most equitable solution, a plan that has been used with conspicuous success in New Zealand. It would be a good thing if both capitalists and laborers studied this book with great care.

A. STEWART WOODBURNE.

JONATHAN EDWARDS. Clarence H. Faust and Thomas H. Johnson. New York: American Book Company. 1935. Pp. 434. Price, $1.00.

THE chief value of this little book in The American Writers Series is the collection of source materials of Jonathan Edwards which it contains. A group of miscellaneous selections such as his Diary, Personal Narratives, and comments on various subjects are followed by sermons and theological writings, concluding with eleven letters written to friends in this country and abroad. All these, with the notes and comments of the authors, provide an excellent study by which the reader is enabled to understand the culture and religious sentiments and ideals of America in the first half of the Eighteenth Century as well as to form a judgment of the man who is recognized as America's first great philosopher and theologian.

R. E. E. HARKNESS.

THE HEBREW HERITAGE. Charles W. Harris. New York: The Abingdon Press. 1935. Pp. 370. $2.50.

AS A STUDY of Israel's cultural and spiritual origins, this volume naturally gives considerable space to the influences of neighboring peoples on the religious movements in Israel. The cultures of the Semites, Sumerians, Egyptians and Canaanites are presented in suggestive form. Israel's heritage from these and from the Desert is followed by studies in Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah, representative voices in the Old Testament. After a brief treatment of the main lines of development of the religions of Persia and Greece, the origin and values of the Psalms, Ecclesiastes and Job are discussed. Some account is taken of the earlier and later archæological finds, among others reference being made to the finds of Dorothy Garrod near Athlit and the Ras Shamra tablets. Necessarily the treatment of various themes is of a very general type. The book is clearly written, conservative on the whole, and constructive.

I. G. MATTHEWS.

THE ACCURACY OF THE BIBLE. A. S. Yahuda. New York: E. P. Dutton and Company. 1935. Pp. 226. $3.00.

THE title of the book suggests an apologetic interest on the part of the author, and this is in evidence on every page. However, it is an interest, not so much in the accuracy of the Bible, or even in the Bible itself, as in the Egyptian lore of the author. It is a strongly pan-Egyptian piece of work. The Joseph story has long been recognized to have a strong Egyptian flavor. In fact it is thought by some to be an Egyptian tale that has been appropriated and adapted to local interests by a late Hebrew writer. Only few would question but that the Exodus narratives, the bondage, the plagues and the escape, have some historical facts in the background. Well-known interpretations are here emphasized, perhaps overemphasized.

But when we read that the stories of creation, of Paradise, of the tree of life, the serpent, the flood, are largely, if not entirely Egyptian, we hesitate to follow. Indeed we are reminded of an ardent Assyriologist, who some twenty years ago, occupied large space in one of the English monthlies proving that the Pentateuch was a transliteration from cuneiform into Hebrew. It was an interesting exercise in philological acumen, but was scarcely convincing. The grains of wheat that are in this volume will be sifted by the experts in Egyptology.

I. G. MATTHEWS.

HILL WIND. Letters and Poems of Charles Kittredge Abbe. Edited by George Abbe. New York: Association Press. 1936. Pp. xii, 196. $1.75.

THIS volume is the result of a search made by the editor of Association Press for a book that would voice "the inarticulate ideals" of a multitude of American young men from eighteen to twenty-five, as the publication of "Larrie" did for a somewhat younger group a few years ago.

George Abbe, who edits these letters and poems, may well describe his brother: "These are the letters of a Dartmouth man who loved New England's wilds and through deadly sickness found himself more completely. His courage was not logical: it was defiant and ruthless; it tore at his own life; he did not spare his own life in his challenge to the flesh and the world. He was a ski-jumper, a tennis expert, a lover of excellence. He tested his strength with storm, and distance; and

pitted himself against all hardship and challenging adventure that he could discover. Allegiance to northern hills, to a home, and to ideals was his first law."

The letters cover the period from the writer's nineteenth to twenty-eighth year, the last being written within a month of his death. They were sent from various places in the United States and cover almost every subject of interest to young people. While so beautifully written as to deserve a high place as literature, they are notable also for their gripping interest and noble idealism.

RITTENHOUSE NEISSER.

THE EXILE. Pearl S. Buck. New York: Reynal and Hitchcock. 1936. Pp. 315. $2.50.

MRS. PERUGINI, better known as Kate Macready Dickens, daughter of Charles Dickens, wrote to George Bernard Shaw about a "Life" of her celebrated father that she was contemplating. His reply, now in the possession of Barton Currie, is apropos of this review. Shaw suggests that unless she is willing to include the little, apparently inconsequential things about her father that she probably feels she should not reveal, she had better not write the story of his life. Only by them will her biography be superior to others.

Pearl Buck might well have read the letter, for she has included those small matters of intimate detail that make her life of her mother fascinating and delineative. Unlike the use made of details by less skillful writers, these illumine rather than obscure the trend of the story. If there be any confusion it is early in the book when the reader may find it difficult to change easily from the China of today to the Virginia of fifty or more years ago. This is, however, only a minor difficulty. If anything, it does help to keep the reader's mind upon the relationship of the characters: slightly to the disadvantage of the "story."

The book is, to a large degree, the narrative of the growth of a religion from experience, rather than of a life domineered by dogma. Told whimsically and with no little deft humor, it reminds one very much of the currently-popular *Life with Father* and *God and My Father* by the recently deceased Clarence Day, or the older *Father and Son* by Edmund Gosse. Here, also, are the clash of two temperaments: Andrew, the Puritan, pedantic, stern, inflexible and "called"; Carie, the new American, eager, hopeful, experiential and "seeker." Of the latter, Mrs. Buck writes (pp. 100-101), "Fathers, mothers, little children merry as brown crickets in the earth, she saw them as families and as people earning their living from the soil, and they became human to her, and forever afterwards, I think, ceased to be 'heathen.' . . But suffering or need or charm of individuals made her quite unconsciously forget her prejudices and she saw people as persons."

It will be much more enjoyed as biography than as "missions."

ROBERT E. KEIGHTON.

FRESH FURROW. Burris Jenkins. Chicago: Willett, Clark and Company. 1936. Pp. 257. $2.00.

HERE is a fine love story by a Christian minister who knows how to write. I am not so certain that I can tell you just what the Cooperative Movement is all about but if at the close of the book I had been asked to vote for it I would have done so on the strength of Dennis Burns and the great battle he waged for what has the

aroma of some principles which were put forth by one whom the Christian church calls Lord.

Jenkins has written a stirring piece. It has been likened to *Uncle Tom's Cabin.* That may be true for those who want to place his opus in the realm of great initial thrusts for world recognition for a new social order; but be sure, reader, that you will see no little Evas or bleeding Uncle Toms or chilblained Lizas. The author knows his soil and his people and his Gospel. I was charmed by the absence of attempt at grand style and involved plot. When you get through with this volume you will know what happens to callow, sophomore communists and real thoroughbreds under the common sense and vision of a young fellow who knows the problem of man's need from the soil up. Read this and get a fresh furrow in the field of your thinking about cooperatives and the general American scene.

ERIC A. OESTERLE.

A GRAIN OF WHEAT. Toyohiko Kagawa. New York: Harper and Brothers. 1936. Pp. 150. $1.00.

THE house of Harper has done American readers a real service in publishing a translation of Kagawa San's novel. The important element in this book is that it tells how a Japanese Cooperative organization works. For the many Americans who are becoming interested in this movement it should prove a source of information and stimulation.

And aside from this aspect it is a book well worth reading. The story is a simple one, but the author has made no pretense of its being anything else. It is, quite frankly, a religious novel. But it is not the gooey, sentimental type of story with which we associate our ideas of a religious novel. It has a sincerity and a simplicity which make the reader feel a sympathy for the characters, and an assurance that the author knows whereof he speaks.

This edition includes pictures from the Japanese film version of the story. Let us hope that the book achieves in our country a little of the popularity which it met in Japan, where it has appeared in two hundred editions.

PATRICIA WOODBURNE.

CONCERNING HERETICS. Sebastian Castellio. Translated by Roland H. Bainton, Associate Professor of Church History, Yale University. New York: Columbia University Press. 1935. Pp. 342. $4.00.

DOCTOR BAINTON puts into English for the first time the story of the reaction of many liberals to the martyrdom of Michael Servetus, burned at the stake in Geneva on September 27, 1553, at the instigation of John Calvin. A new age had broken and many men, among them John Calvin himself, were in revolt against the old order of thought and institutions, demanding the right of free thought and action. But in Calvin's own city, Servetus had been condemned to die for his rejection of infant baptism and the orthodox doctrine of the Trinity.

There were those of the new day who rebelled against such assertions of authority practiced among those who called themselves Protestants and for these Sebastian Castellio wrote his great work *Concerning Heretics.* This consists of twenty statements or pronouncements in favor of religious liberty—three of which are by Castellio himself. The others are gathered from authors whose periods

range from the beginning of Christianity to that of the author's own day. Among these is a statement made in earlier times by Calvin himself, who thus meets the unhappy situation of having to explain not alone his act of persecution but his self-denial.

The first hundred pages of the book are an introduction by Professor Bainton which gives a survey of the history of persecution, the struggle for religious freedom and brief descriptions of authors. The book is of great value in setting forth the actual controversies and difficulties in achieving progress in human freedom in those early days of blind groping and passionate earnestness.

R. E. E. Harkness.

Friends of God. Anna Groh Seesholtz. New York: Columbia University Press. 1934. Pp. 247. $2.50.

Any one who wishes to understand the Protestant Reformation, especially that part which occurred in Germany, should read this book. The development of the Papacy and something of its character in that sixteenth century may be known by the average man. The condition of the church may also be understood and the need for some form of change. Yet the reasons for that reformation may not at all be recognized.

The life of the people must be clearly read, that life which flowed on steadily, unseen and in many ways uncontaminated by what was going on in the lives of the churchmen, in order to see the meaning and the causes of the Reformation. For it was not so much religion which was reformed as it was the state and the church. The religion of the people, so long nurtured in the hearts of common folk, finally rose to the surface, compelling the recognition and acceptance of it on the part of the authorities.

This is the contribution the author makes in her study of these Friends of God—those who kept the fires burning in their quiet fellowship with one another and with Him who was the light in the darkness and the sustainer of those who sought righteousness. The social conditions of those "Troubled Times" of the fourteenth century are presented and the lives of many of the gentle but strong characters are reviewed. Of special value is the literature which is quoted extensively, revealing the representative views of this time and people.

R. E. E. Harkness.

The Face of God. G. Stanley Russell. New York: Harper and Brothers. 1935. Pp. 114. $1.00

Finding God in a New World. William Adams Brown. New York: Harper and Brothers. 1935. Pp. 105. $1.00.

Religion and Life. Raymond Calkins. New York: Harper and Brothers. 1935. Pp. 115. $1.00.

Born for Victory. Albert Buckner Coe. New York: Harper and Brothers. 1936. Pp. 108. $1.00.

Our Common Loyalty. Philemon F. Sturges. New York: Harper and Brothers. 1936. Pp. 100. $1.00.

The reading of sermons written by eminent pulpiteers is, at the present time, quite a vogue. Harper and Brothers is issuing a Monthly Pulpit, and the above list of

sermon volumes is from that group. They offer a fine study of what is being preached in our more prominent churches today, and by what technique. The church can always be studied historically from the products of its pulpits. Surely no one can call this present age one of decadence after he has gone through these volumes. They are intensely spiritual; they deal with a great variety of subjects; and they do it in a most interesting and scholarly way. It is good to know that our pulpits are being used so worthily—and Harper and Brothers are to be congratulated in this good homiletic adventure.

GEORGE F. FINNIE.

COMMON SENSE AND GOD. Orville A. Petty, Ph. D., D. D. New Haven: Published by the author. 1936. Pp. xiv, 195. $2.00.

DOCTOR PETTY has set before himself a significant and difficult task in undertaking a critique of the naturalistic humanism of our day. His criticism is from the point of view of what he calls common-sense idealism. The most immediate target against which he sends the shafts of his criticism is John Dewey, the leading exponent of naturalistic humanism. It must be said that the author has asked some questions which are difficult of satisfactory answer from a strictly naturalistic angle.

The chief criticism of the naturalistic humanists is that in confining themselves to experience and to science as the means of testing validity, they suffer an unwarranted curtailment of the possibility of knowledge. Petty is prepared to use the criterion of experience, but it must be the total experience of human-beingship. Humanism is inadequate in that it rules out the intuitive, emotional, or appreciative aspect as having no knowledge content. "Reality is not proved; it is appreciated, realized" (p. 106). It must be acknowledged that certain aspects of reality are "appreciated," rather than demonstrated. If we admit that to be true, there is ground for arguing for theism. "The total experience 'argument' begins and ends with intuitive appreciation. By intuition we experience God within and without. We are assured of the existence of God as a Person or Self, not by inference, but by experience" (p. 115). Doctor Petty makes a real case for an inclusive criterion of validity, and also for the claim that we must be at our best to discover the best in the environing universe. His book deals with a vital issue and we bespeak for it a careful reading.

A. STEWART WOODBURNE.

DRAW NEAR WITH FAITH. S. S. Drury, Headmaster of St. Paul's School. New York: Harper and Brothers. 1936. Pp. xviii, 163. $1.25.

THE "Holy Communion" is the center around which this book revolves. It is necessary to read but a few pages to discover that the writer is competent, both by training and experience, to discuss wisely and helpfully this important theme. While he has young people especially in mind, he does not slight their elders, and gives as his reason for writing that "people so neglect, so misunderstand, so completely forget the Holy Communion as God's plan for every man."

The twelve chapters present briefly important phases of "religious revelation and human experience," each stressing at some point a significant aspect of the Communion. Questions are raised, such as "What is a Sacrifice?" and "Can we be forgiven?" and such themes presented as "The Significance of Sin," "Loving God," "Holy Fellowship." Each chapter has three parts: first, "a statement of

doctrine—factual, uncompromising"; second, "a discussion of the doctrine—friendly, unconventional"; and third, "a reverie"—resolute, aspiring.

While written from the point of view of the devout churchman, the book is not burdened with conventional forms of expression. "Acceptable, but worn-out ways, in matters of study or business or prayer, should be sent to the rummage sale or the bonfire," says the author. He decries the "ecclesiastical habit of putting the cart before the horse and fighting for the Church while forgetting that its head is the Prince of Peace." At the same time he insists, "It is only a rare spirit that achieves communion with the divine apart from the setting of the Church, the impetus of a corporate intention, the sacramental opportunity of the altar."

This is not "just another book"; it is a worthy addition to the Church's treasury of devotional literature.

RITTENHOUSE NEISSER.

# BOOK NOTICES

NEW TESTAMENT BIOGRAPHIES. Hight C. Moore. Nashville: Broadman Press. 1935. Pp. 232. 75 cents.

THIS work comprises two already noticed in THE CROZER QUARTERLY. *From Bethlehem to Olivet* and *From Pentecost to Patmos,* written as units in the religious education program of the Sunday School Board of the Southern Baptist Convention.

TIMES APART—WITH GOD. Charles S. Detweiler. Philadelphia: The Judson Press. 1935. Pp. 239. 40 cents.

A BOOK of devotional readings based on biblical texts, and designed as aids for daily studies for 1936.

SOCIOLOGY. Morris Ginsberg. New York: Henry Holt and Company. 1934. Pp. 255. $1.25.

THIS is one of the volumes of the Home University Library of Modern Knowledge. The author presents a European approach to his theme rather than the typically American view-point. In other words, there is more stress upon social philosophy than upon social science.

RELIGIOUS EDUCATION AS CHARACTER TRAINING. Leonid V. Tulpa. New York: Published by the Author. 1935. Pp. xvi, 96. $1.50.

THE author, who has been a secondary school teacher for many years, explores his interest in a more robust faith and concomitant character for the younger generation. The apologetic note is strong on behalf of religion, and due recognition is given to the importance of the family, the public school, the radio, the cinema and the church, as agencies for the promotion of religious education.

THE DELINQUENT BOY AND THE CORRECTIONAL SCHOOL. Norman Fenton. Claremont: Claremont Colleges Guidance Center. 1935. Pp. 182. $2.00.

THERE are too few studies representing the painstaking and thoroughgoing research that this study sets forth. The life-history, methods, and purposes of the Whittier State (California) school for delinquent boys is reviewed. What makes the document doubly valuable is that this school has been a pioneer in disciplinary and reeducational policy for many years.

SIX RURAL PROBLEM AREAS: Relief—Resources—Rehabilitation. P. G. Beck and M. C. Forster. Washington: Federal Emergency Relief Administration. 1935. Pp. ix, 167.

THIS monograph furnishes an analysis of the human and material resources in six rural areas with high relief rates. The first research bulletin of the Federal Emergency Relief Administration, it sets a fine precedent and will be of particular value to those studying rural culture conditions.

HEARTS UP. Juliet Cox Coleman. Nashville: Broadman Press. 1935. Pp. 209. $1.25.

THIS is a novel, with a mystery plot and a religious emphasis. The development of it is very simple, but wholesome in most respects. The reader wonders whether it is a good peace propaganda for a Christian author to make heroism so nearly identical with the army. The author has painted a charming picture of the traditional hospitality and graciousness of the present-day South. It is intended for youthful readers.

ONE WAY STREETS. Arthur Osborne. Philadelphia: The Judson Press. 1935. Pp. v, 213. $1.00.

THE author, a civil engineer, presents forty-two homely, religious talks to teen-age boys and girls.

WHEN DO TEACHERS TEACH? Doak S. Campbell. Nashville: Broadman Press. 1935. Pp. 110. 60 cents.

THIS manual presents a Bible-centered method of teaching for the consideration of Sunday school leaders.

CHURCH SYMBOLISM. Marjorie J. Burdick. Rockville, R. I.: Published by the author. 1935. Pp. 24, with illustrations. 15 cents.

A VERY interesting booklet interpreting the significance of various symbols employed in church architecture.

# BOOKS RECEIVED

A Footnote to Folly. Mary Heaton Vorse. New York: Farrar and Rinehart. 1935. Pp. viii, 406. $3.00.

Trails. William H. Bunce. Nashville: Broadman Press. 1935. Pp. 172. $1.00.

Mexico's Attitude In Its International Relations. Jose Angel Ceniceros. Mexico City: Press of the Ministry of Foreign Relations. 1935. Pp. 53.

Contemporary German Philosophy. Werner Brock, with a Foreword by Professor J. H. Muirhead. Cambridge: At the University Press. New York: The Macmillan Company. 1935. Pp. xx, 144. $2.00.

Psychology Applied. George W. Crane, Ph. D. Chicago: Northwestern University Press. 1935. Pp. 586. $4.00.

The Salutary Relation Between Christian Doctrine and Christian Life. C. E. Linder. Columbus: Lutheran Book Concern. Pp. 32. 20 cents.

The Great Evangel. Lynn Harold Hough. Nashville: Cokesbury Press. 1936. Pp. 168. $1.50.

Universal Messages. R. C. Campbell. Nashville: Broadman Press. 1935. Pp. 163. $1.00.

The Fatherly Rule of God. Alfred E. Garvie. New York: Abingdon Press. 1935. Pp. 256. $1.25.

The Present Condition of the Church in Mexico. William Franklin Sands (2034 Hillyer Place, N. W., Washington, D. C.). Washington: St. Matthew's Book Stall. 1935. Pp. 22. 10 cents.

The Art of Ministering to the Sick. Richard C. Cabot, M. D. and Russell L. Dicks, B. D. New York: The Macmillan Company. 1936. Pp. xiv, 195. $2.00.

The Christian Faith in the Modern World. J. Gresham Machen. New York: The Macmillan Company. 1936. Pp. vii, 258. $2.00.

Religion of Reason: Herman Cohen's System of Religious Philosophy. Trude Weiss Rosmarin. New York: Bloch Publishing Company. 1936. Pp. xi, 194. $2.50.

The Theory of Social Work. Frank J. Bruno. Boston: D. C. Heath and Company. 1936. Pp. xi, 646. $4.00.

Draw Near with Faith. S. S. Drury. New York: Harper and Brothers. 1936. Pp. 100. $1.00.

Universal Knowledge the Road Home. Aristotle the Moralist, Through the Instrumentality of Elizabeth the Transcriber. New York: Universal Church of the Spirit, Inc. 1935. Pp. 78.

CHRISTIANITY AND PERSONALITY. John Wright Buckham. New York: Round Table Press, Inc. 1936. Pp. xi, 192. $2.00.

ONE HUNDRED BIBLE STORIES. L. S. Albright. New York: Harper and Brothers. 1936. Pp. xix, 331. $2.50.

PSYCHOLOGY AND THE PROMETHEAN WILL. William H. Sheldon. New York: Harper and Brothers. 1936. Pp. x, 265. $2.50.

PHILOSOPHY AND FAITH. Dorothy M. Emmet. London: Student Christian Movement Press. 1936. Pp. 164. 4 shillings, 6 pence.

THE RESOURCES OF RELIGION. Georgia Harkness. New York: Henry Holt and Company. 1936. Pp. xii, 218. $2.00.

CHRIST'S GIFT TO THE CHURCHES. Ruth Carver Gardner. Nashville: Broadman Press. 1936. Pp. 120. Cloth, 60 cents; paper, 35 cents.

THE CENTRALITY OF CHRIST. William Temple, Archbishop of York. Milwaukee: Morehouse Publishing Company. 1936. Pp. 115. $1.00.

JEWELS OF PROMISE. Warren Mosby Seay, Th. D., D. D. Nashville: Broadman Press. 1936. Pp. 151. $1.00.

THE WORLD OF THE NEW TESTAMENT. T. R. Glover. Cambridge: At the University Press. New York: The Macmillan Company. 1933. Pp. 191. $1.50.

RURAL HOUSEHOLDS: RELIEF AND NON-RELIEF. Thomas C. McCormick. Washington: Works Progress Administration, Division of Social Research. 1935. Pp. xiii, 141.

THE LIBRARY OF PICO DELLA MIRANDOLA. Pearl Kibre. New York: Columbia University Press. 1936. Pp. xiv, 330. $4.00.

THE EVOLUTION OF HAPPINESS. Frances Naoma Andrus. Boston: Christopher Publishing House. 1936. Pp. 184. $2.00.

THE VALLEY AND BEYOND. Anthony C. Deane. New York: Harper and Brothers. 1936. Pp. 203. $1.50.

THE RELEVANCE OF THE CHURCH. F. R. Barry. New York: Charles Scribner's Sons. 1936. Pp. 235. $2.50.

CHRISTIAN FAITH AND ECONOMIC CHANGE. Halford E. Luccock. New York: The Abingdon Press. 1936. Pp. 208. $2.00.

PHILOSOPHICAL ESSAYS FOR ALFRED NORTH WHITEHEAD. By nine American philosophers. New York: Longmans, Green and Company. 1936. Pp. vii, 248. $3.00.

BAPTIST TRAIL-MAKERS OF MICHIGAN. Coe Hayne. Philadelphia: The Judson Press. 1936. Pp. x, 180. 60 cents.

GOD IN ACTION. Karl Barth. Translated by Elmer G. Homrighausen, Karl J. Ernst. New York: Round Table Press. 1936. Pp. xii, 143. $1.75.

TRACTS ON LIBERTY IN THE PURITAN REVOLUTION. 3 Vols. Edited by William Haller. New York: Columbia University Press. 1934. Pp. xv, 197; 339; 404. $12.50.